



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

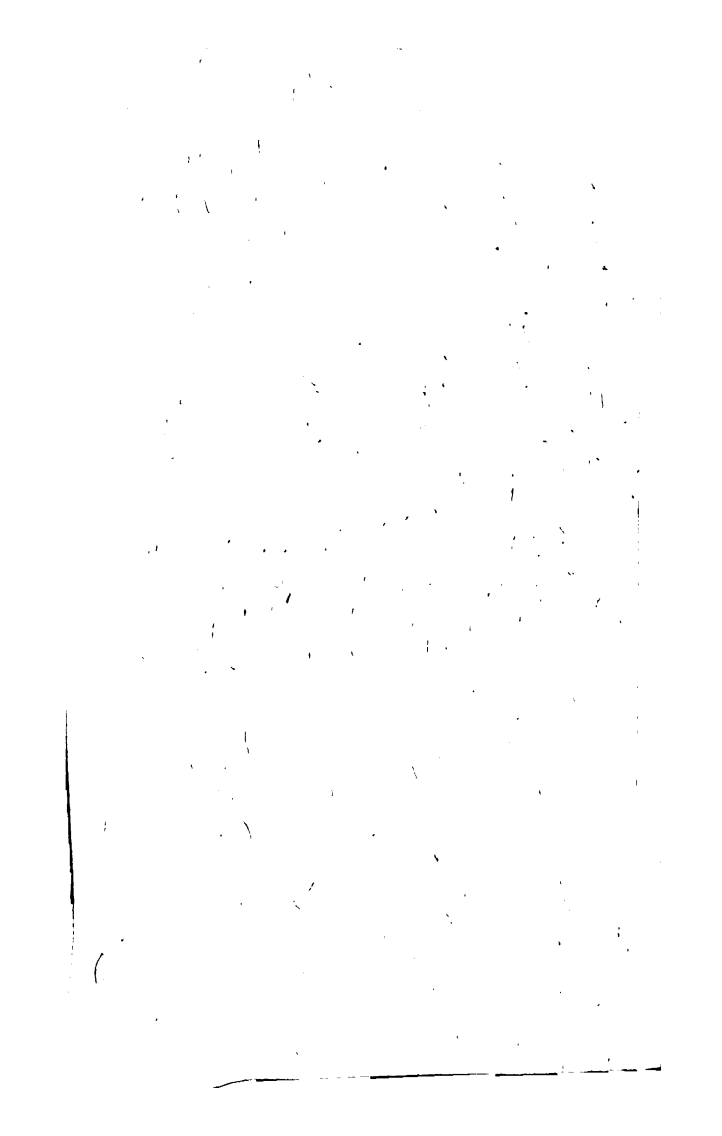
About Google Book Search

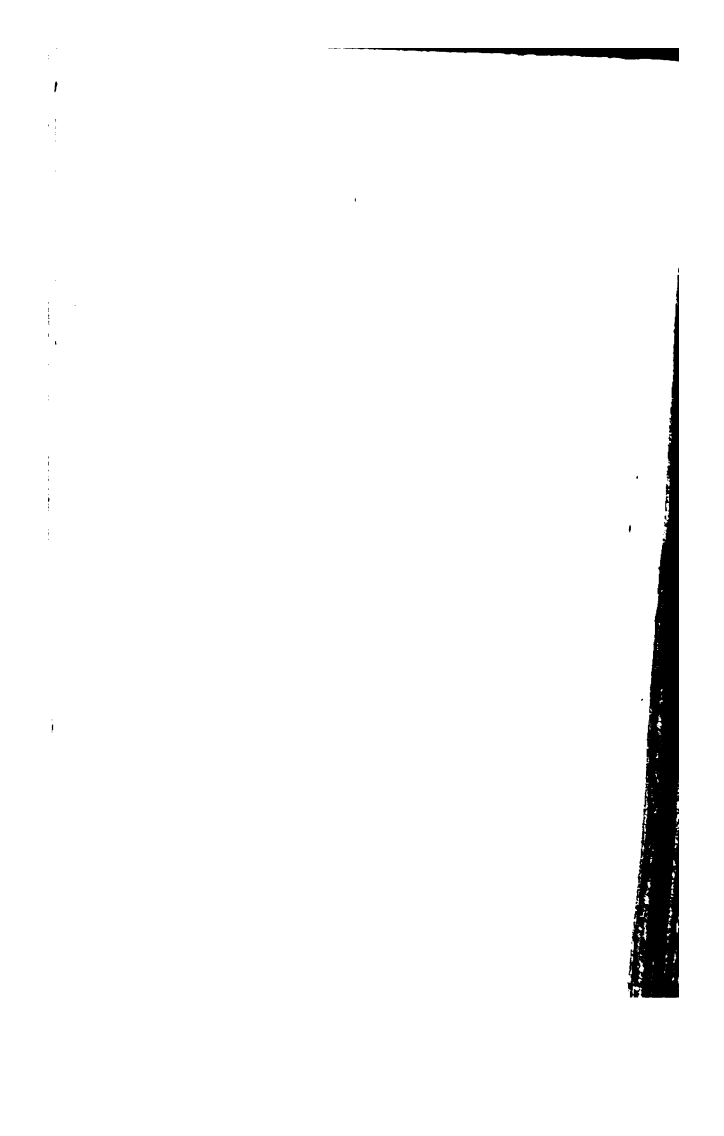
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

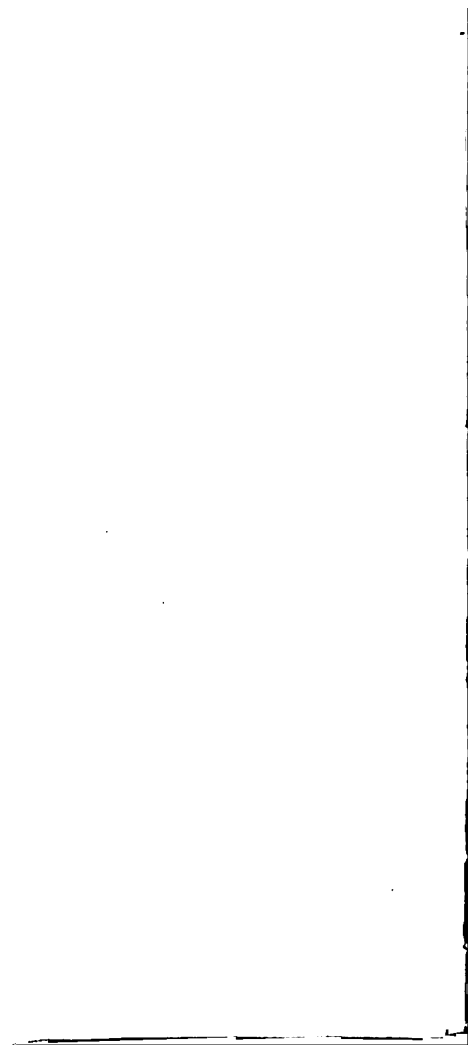
3 3433 06826505 1

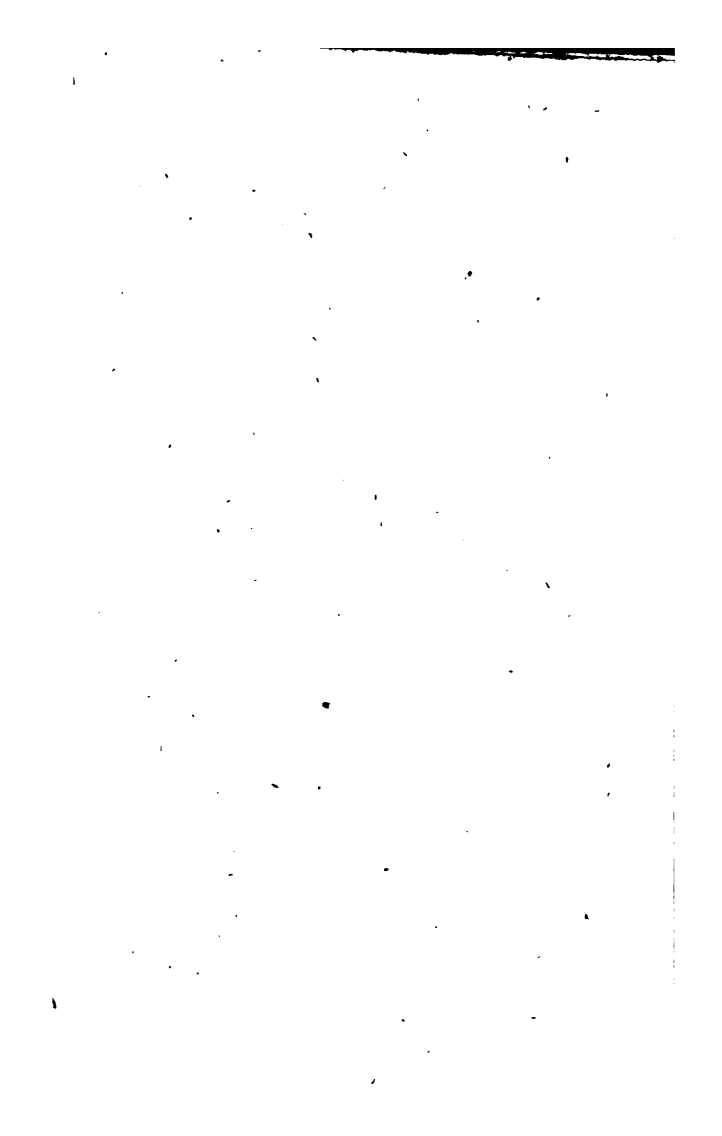


May
ZIN









Not in R D
3/192
g

LECTURES

TO THE

YOUNG,

ON THE FOLLOWING INTERESTING SUBJECTS,

- | | |
|---|---------------------------------------|
| 1. <i>Divine Arithmetic,</i> | 7. <i>The Way to be Wise,</i> |
| 2. <i>David's dying Advice to his Son,</i> | 8. <i>Danger of Bad Company,</i> |
| 3. <i>Advantage of an early Love to Jesus,</i> | 9. <i>Duty of Children at School,</i> |
| 4. <i>The Character of the Child's best Friend,</i> | 10. <i>Duties of the School,</i> |
| 5. <i>Christ in the Temple,</i> | 11. <i>A Voice from Richmond,</i> |
| 6. <i>The Good Child's Petition,</i> | 12. <i>A Word in Season,</i> |
| | 13. <i>The Missionary's Farewell</i> |

To which is prefixed a brief Account of the Author's Labours among the Rising Generation in Europe and America.

By ROBERT MAY, MISSIONARY. 1740

"FEED MY LAMBS."

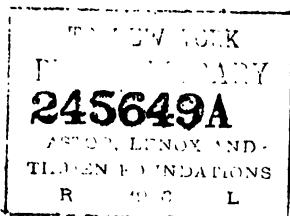
PHILADELPHIA.

PUBLISHED BY JOHN WELWOOD SCOTT,

No. 147 CHESNUT-STREET.

1812.

CWB.



COPYRIGHT SECURED- MISSIONARY PROPERTY:

A BRIEF ACCOUNT
OF THE
AUTHOR'S LABOURS
AMONG
The Rising Generation,
IN EUROPE AND AMERICA.

My very dear Young Friends,

IN the month of April, 1806, I was accepted by the Directors of the Missionary Society, as their Missionary, and the following month went to the Missionary Seminary at Gosport in Hampshire, England, being then in my seventeenth year. During the vacation in 1806, I accompanied two of my fellow students in their weekly visit to the Poor House; observing a great number of children at play in the yard, I pitied their condition, and felt a desire to tell them of Jesus the Friend of sinners; I spoke to them, and told them that they might come and hear me speak to the sick people, if they did not make any noise. They seemed pleased at the notice which was taken of them, for many of them were orphans and without a friend to pity or instruct them, several of them came into the room where I was speaking, others soon followed, and they remained very still and attentive. Having finished my exhortation to the

sick and aged, I turned round and addressed the young and ignorant, and endeavoured to impress their minds with the importance of seeking God while young and to make them sensible of their lost state and condition by reason of sin ; I had not spoke long before many of them were in tears, this animated my concern for their welfare and encreased my affection for their souls.

On the following week I paid them a second visit, and no sooner did I enter the yard, than the first child that saw me, ran to the rest crying out " The Parson is come, the Parson is come," I was much pleased to see the eagerness of the children to hear what I had to say to them : there were more than thirty children waiting in the room till I had done speaking to the sick and aged who were present, after I had addressed the children, I enquired if there were any good done by my speaking to them last week ; a woman who performed the office of a nurse, said that she would only answer for those who were in her room and of whom she had the care, she said that the children came to her desiring that she would teach them their prayers, which she said they never did before, and that they were all longing for Monday to come again ; after that I addressed the children at the Poor House for several weeks. I then first began seriously to consider the great importance of speaking to little children, and to think upon some means whereby I could be useful to the rising genera-

tion. When I related these things to an aged disciple of Christ, she rejoiced with me, at the same time praying that the Lord would make me an instrument in his hands of doing good among the young, she proposed to collect together a number of children, and asked me if I would preach to them, to which I readily consented.

On Tuesday September 2, 1806, I commenced a regular weekly lecture to the children; my first congregation consisted of only nine in number, but "who hath despised the day of small things?" the Lord does not and why should we. This lecture was changed to Wednesday and afterwards to Friday evenings; after preaching six months to them, and collecting a great number of children, one of my fellow students proposed to take a part of the labour and to divide the children, desiring the boys to meet on the Wednesday and the girls on the Friday evening; this lecture was continued once or twice a week for four years; once a year, on the second of September we had what was called an anniversary, a day kept in commemoration of the commencement of the lectures; the different services of the day were as follows: In the morning a prayer meeting at seven o'clock, a sermon to children at half past ten, and another in the afternoon at half past two o'clock; in the evening a sermon was delivered to the parents of the children, the teachers of the school, com-

mittee and subscribers to the school ; on that day the children have been there at six o'clock in the morning, they have come from a village two miles distant and continued till after the evening service. It has been like a little jubilee among the children, and they have spoken of it and looked forward to it with joy in their countenances as well as their hearts. While in England I addressed upwards of three thousand different children at various places ; I could relate a variety of anecdotes and accounts which would be both pleasing and instructive, but must forbear ; one circumstance however occurred during my residence at the seminary, which gave me peculiar pleasure, Gosport is divided from Portsea and Portsmouth by a river similar to that of the Delaware between Camden on the Jersey shore and the city of Philadelphia. In the month of July 1810, I crossed the water with some friends to view a collection of wild beasts at a public exhibition ; after visiting this, I saw a bill announcing the wonderful phenomena of three beautiful Albini children, I said to a lady in company, I must go and see these children ; at first sight I thought them figures of wax, but on a near approach perceived them to be living children, I still thought them foreigners till I heard them speak, and was rejoiced to find that I could understand them, thinking that I should have a good opportunity of talking with them and telling them of Jesus the friend of little children. The mother gave us the following

account of them, that their father was a dark man and his hair black, that he died and left her with six children all very young, four of them were all alike, having beautiful white hair hanging over their shoulders in ringlets, their skin peculiarly beautiful and white, their eye brows and eye-lashes quite white, and their eyes a mixture of pink and blue, such was the nature of their eyes they could see better in the twilight and the dark than at noon-day, the pupil of their eyes was continually in motion like the pendulum of a clock, the youngest of the four died at a year and a half old of the measles, these three were living, two were boys, the other a girl, the boys were aged seven and nine years, and the girl eleven ; in the room I saw two pictures, the one a representation of Christ calling two of his disciples, the other that of Mary sitting at the feet of Jesus, and Martha in the attitude of speaking to the Saviour ; I pointed to the Redeemer and asked the eldest boy if he knew who that was, he said, yes sir, that is Jesus Christ, and told me that they had a Bible, I then told him who Jesus was and what he had done for little children, how much he loved them and how kind he was to them when he was on earth, and how much they ought to love him on account of what he had suffered for them ; I talked with them for some time and related two or three little anecdotes to them, with which they were much pleased. I asked if they could read, they said, a little, sir ; I then left them, promising

to pay them another visit and bring them some books, which I did, and they were much pleased with the little books I carried them, I also carried Doddridge's Rise and Progress for their mother. The eldest boy brought to me a New Testament in very large print, saying "there sir, that is the book we read in," I desired Sarah to read a part of it which she did, I then pointed out several passages, desiring them to read them at their leisure, the little girl then asked her mamma in a whisper to invite me to stay and take tea with them, the mother accordingly mentioned the child's request, telling me at the same time that she did not know what had made the children so attached to me except it was my talking to them about religion, she said they had never taken so much notice of any one before, I declined the invitation, but understanding they were going to cross the water the next morning early, to see the French prisoners of war, which were confined about a mile from the town; I invited them and their mother to breakfast with me, and told them that as they were strangers to the place I would accompany them to the prison, accordingly the next morning they breakfasted with me, and afterwards we had family worship, the children with their mother joined in it and bowed their knees at a throne grace, the thought crossed my mind, perhaps these children never bowed their knees in prayer before, their mother was observed to rise from her knees in tears. After

having visited the prison I walked the distance of two miles or more with them, talking with them and instructing them in the best things ; they asked me a variety of interesting and pertinent questions, and when I left them ~~they~~ were all three in tears, they begged that I would pay them a visit if I came to London, I promised them I would, and followed them with my prayers to the God of all grace to make my visits and instructions a blessing to their souls.

On Christmas day, December 25th 1810, I concluded my labours among the children in England, by preaching a farewell sermon to the children at Gosport ; there were but few either of parents or children that were not in tears ; after the sermon they flocked around me to take their last farewell while the tears ran down their cheeks, it was an affecting scene indeed, I mingled my tears and my advice together as I parted with the dear children I had so long instructed. The same evening I took the stage for London to prepare for my voyage and embark for America, which I did in the following month.

AMERICA.

On Saturday March 23d 1811, I landed at Philadelphia, passing through the streets I observed an unusual number of children, and repeated to Mrs. M. as I came along, that passage in Zech. 8: 5. " The streets of the city shall be full of boys and girls playing in the streets thereof," as being peculiarly appropriate

to the appearance of Philadelphia. On Saturday April 6th, I was to have given my first address to the children, but the weather proving unfavourable and there being more grown person than children, I deferred addressing the children till the Saturday following, when there were nearly five hundred children ; the second address to them was on that day two weeks, April 27, when there were upwards of six hundred present. On Tuesday May the 6th I met the children and gave them a parting address at the Academy. On Wednesday, Thursday and Friday I visited several schools, and addressed the children of each school individually ; many, indeed almost all the children seemed to be melted into tears. On my leaving the city to go to India, I received a variety of little books as presents to the children in India, from different children ; from one school a letter was sent to me accompanied by a donation of two dollars worth of books, the letter was somewhat interesting and spoke the language of the whole school from which it came, and several others besides, it was as follows :—

Young Ladies' Academy of Philadelphia, May 8th, 1811.

Reverend and very dear Sir,

ALTHOUGH we are almost strangers to you, yet *we* hope that we shall not be thought too forward or presuming, if we attempt, though imperfectly, to express our own senti-

ments and those of the classes which we represent ; on the present occasion, not to feel that we have been greatly favoured by your very affectionate addresses, would be extreme insensibility : Not to revere and love, would be ingratitude—we hope Sir, that that dispensation of providence which brought you to our City, which not only qualified you, but gave you a fervent zeal for the early instruction of the young in wisdom's paths, will indeed prove a blessing to us and many others—we know that you do not wish a greater, or sweeter reward for your labours of love among us, than to learn, that we have treasured up your instructions in our hearts, and that we practise them in our lives ; that we may, we hope and trust, that we shall be remembered in your addresses at the throne of mercy, for without the assistance of Heaven we are sensible that we can do nothing acceptable to God—we wish that you could consistently tarry longer in the place to impart lessons of heavenly wisdom, and diffuse the precepts of truth.—But when we reflect that you are going to a country where the poor children are wholly destitute of all the means of instruction which we enjoy, where the people are literally “in the region of the shadow of death,” we cheerfully submit—we rejoice that you are willing to part with country, friends, and all the enjoyments of civilized life, and go into those regions of pagan darkness and publish the gospel of Christ, that they also may have the way

of salvation preached to them. There may you be eminently successful in enlightening them, in dispelling the gloom of heathenish darkness, and dissipating the thick mists of bigotry and superstition which now pervade their intellectual powers—may you be instrumental in the hands of Him who can still perform miracles, in irradiating their minds with those rays of knowledge which emanate only from the Great Sun of all truth and Fountain of spiritual light.—While reading of the awful crimes which their false religion inculcates, we have been chilled with horror, and have often wished that some one would go and tell them better—tell them that their voluntarily sacrificing themselves on the funeral pile is not an offering acceptable to Heaven—this we believe you will faithfully do, and should it ever be possible, it would gratify us to hear that you have been successful. But we are afraid of trespassing on your patience.—When you take your departure from our city and embark on the great deep, may the kind hand of providence protect you from all harm, and propitious breezes waft you to your desired port—and whether we should see you again or not, whether you ever return to your native land or not, may the choicest of Heaven's blessings attend you through this life and the reward of a faithful servant crown you in the next.

Be pleased reverend and dear Sir, to receive
 our most grateful and united thanks for
 your kindness to us and accept this as our
 yours.

last token of respect, and most affectionate farewell.

*Harriet Clampffer, Catherine Cooper,
Mary Smith, Hannah Wildes.*

The dear children's offerings amounted to nearly thirty dollars in value. On Saturday May 11th, I sailed in the packet for New Castle, where we tarried three days, on the Monday I visited the Academy at that place, and addressed upwards of one hundred children.

On Tuesday May 14th, we sailed from thence, and on the Tuesday following, having experienced a very heavy gale of wind, we met with the accident which occasioned our return. As the vessel was too small to accomodate so many, together with the hasty manner in which she was refitted, and a variety of other circumstances, we thought proper to decline going to India at that time, and resolved to wait a more favorable opportunity.

As I was returning to Philadelphia, I formed to myself different plans of usefulness, among others that of a monthly lecture to the children and young persons, I made known my intention to the different ministers of Philadelphia, who approved of it, and gave notice to their respective churches; I visited personally more than twenty schools, informing them of the lectures, and sent notices to more than thirty others, by this means it was so well known, that I expected

that a goodly number of children would attend ; there were more than five hundred present at the first lecture, and from five to seven hundred children have generally attended : at the lecture on the fire at Richmond, there were supposed to be more than twelve hundred children present.

During the month of July I was busily employed in selecting and compiling the children's Hymn Book. In the month of September 1811, I made a tour to the city of New York ; on my way I preached at Bristol, Burlington, Trenton and New Brunswick to more than eight hundred children. While in the city of New York, I visited and preached to the children at the Orphan Asylum, and at the New York and African free schools. One evening I addressed more than three hundred coloured children, and on the three last days of my stay in that city, addressed more than a thousand children each day. During this tour, which did not occupy a month in the whole, preached twenty-five times and addressed more than three thousand children, so that I trust I was not brought back to America in vain. In the month of August the children at Frankford and Germantown were addressed.

After my return from New York, a committee of five persons, a branch of the Evangelical Society requested me to take the charge of a new school which was about to be raised in New Fourth street, and on Sabbath evening October 20th 1811, the school house which was scarcely finished was opened, and on the 28th day school

was commenced. It may not be amiss to remark, that the plan of instruction of the children on a Sabbath evening is similar in its nature to that made use of in England ; such has been its success, that, in little more than two months, more than three hundred children were admitted into the school ; on December 23th 1811, after having erased fifty-six names for non-attendance, two hundred and forty-six remained in the school ; the plan may be seen by applying to any of the committee of the Evangelical Society.

On Friday evening November 1st 1811, I commenced a weekly lecture on the catechism, which the children learned on a Sabbath evening, taking two question every evening, and dividing the answers into small parts or particulars, I explained them in a familiar manner to the children ; at this lecture, from one hundred to an hundred and sixty children have attended. The children were extremely ignorant, for before they attended at the new school house, only one out of twelve or fourteen children could tell me who made them. This lecture was concluded on Friday, February 7th 1812.

Thus I have endeavoured to give you a very brief account of my labours among the rising generation while in this country, as well as in my native land. I am nothing, Christ is all, for after having preached to more than *seven thousand* children, all will be in vain without the blessing of God on my feeble endeavours. I have sown the seed, but God must give the in-

crease, if but one soul is saved, I shall rejoice and to God shall be all the glory.

“Hast thou a lamb in all thy flock

I would disdain to feed?

Hast thou a foe before whose face

I fear thy cause to plead?”

Should there be any inclined to criticise this little volume of lectures to children, should they think I spoke and wrote in a style too plain and simple for the dignity of the pulpit, I can only say that I spoke and wrote for children in age and capacity, and not for men of taste and genius. We are too apt to presume upon the capacities of children in general, we think they know much more than it appears by examination they really understand. Let the attendance of the children on the lecture speak in my behalf. I have only to lament that my sudden and unexpected departure prevented me from rendering the lectures more correct.

Go my little book, and may the God of all grace by thy means bring many a wandering lamb to the fold of Jesus the good Shepherd and the children's best Friend. It is my earnest prayer to God for you all, that you may be saved, that these lectures which have been so well attended, may prove a blessing to your souls, at the same time I entreat that you will pray for me, that I may be made abundantly useful to the poor children in India.

Philad. Feb. 13, 1812.

ROBERT MAY.

LECTURES.

LECT. I.—*Divine Arithmetic.*

PSALM xc. 12.—So teach us to number our days, that we may apply our hearts unto wisdom,

My young friends,

TIME is short, eternity will last forever: Youth and beauty are but fading flowers: Health is the greatest blessing we can enjoy: Therefore, let us improve the morning of life. Youth is indeed a time of harvest, in it you may reap an abundant crop of real pleasure and useful knowledge. Now it is summer time with my dear young friends, but remember that the winter of old age will soon approach. Make your hay while the sun shines. "Remember now thy Creator in the days of thy youth."

Time is represented as a little old man with a bald head, except a lock of hair on the forehead, intimating that we should improve the present moment, for when it is past, it cannot be laid hold of; he has also an hour-glass and a scythe, beside him or in his hand, all of which are to remind us that all things beneath the sun are transitory and swiftly pass away. We are told that time has four eyes, two before and two behind, two of which are always open and two are shut, to denote that time regards what is

past as well as what is to come. Time is also painted with four wings, two stretched out as if he was flying, and two lying close to his back, as if he was standing still. Time and tide, the proverb says, stay for no man. You may think that there is time enough yet to think of religion, death and eternity ; but remember how much there is to do, and how short a space of time there may be to do so great a work. Bad children are in general very great wasters of time. As every shred of gold is precious, so is every moment of time ; make good use of your time if you wish to be happy in eternity ; yesterday cannot be recalled ; seize time by the forelock.

“ One lock in front the ancients placed ;
 The head behind was bald,
 To shew that time when once 'tis past,
 Can never be recalled.”

To-morrow is not yours ; to-day is all that you can call your own, which, if you delay, you lose, and when lost, it is lost forever ; one day present, is worth two to come ; time is given us that we may prepare for eternity, and eternity will not be too long to regret the loss of our time, if we have mispent it. Time is one of those blessings which we want most, but use the worst, and for which we must give an account when time shall be no more.

A very rich, but a very wicked man, who died in England some years ago, with his last agonizing breath cried out £20,000 for a week,

£60,000 for a day, and £100,000 for an hour ; with these awful but unavailing expressions on his lips, he expired, leaving behind him a solemn warning to all to redeem their time. O my dear young friends, let us turn the words of our text into a prayer, and say with Moses, that holy man of God, " so teach us to number our days that we may apply our hearts unto wisdom."

I. Let us view the school in which this holy art of numbering our days is taught. The only school in which we can learn to number our days, improve our time, and apply our hearts to true wisdom, is a present world ; it is in this life only that we can seek the salvation of the soul, and by the Spirit of God be prepared for eternal life in the world to come. In what respect does this world resemble a school ? In a school, different branches of education are taught ; it is there that children are learned to speak properly, to think closely, to hear attentively, to read correctly, and to copy faithfully whatever is laid before them for imitation. In the world, different examples of evil and good are before our eyes, and those who cannot read books, can read lives, and though unable to copy a single letter in the alphabet ; yet you can and do follow the examples of others, and tread in the steps of playmates, school fellows and parents. Youth is too apt to follow a bad example rather than a good one. This world is a place of learning and its inhabitants are growing wiser every day. In a school, children are under

some restraint ; it is so in the present world, what a great regard have many for the opinion of the world ; many there are who would not be ashamed to sin openly, were it not for fear of what the world would say of them. In a school, children are divided into different classes ; the world, or the people in it, are divided by the Bible into two great classes, the righteous and the wicked, or the good and the bad ; in a school, there is sometimes much noise and bustle, especially in coming in going out and ; so it is with many persons, there is much noise and bustle when you enter this world, and when you go out ; in a school, the scholars frequently remove and others fill their places ; so it is in the present world, one generation passeth away and another cometh ; in a school there is a vacation or holiday, children usually rest from their lessons and duties for a time ; at death, when persons leave the present world, they rest from all their toils and all their labours, they die and go to their long home.

“ 'Tis God has placed us in this school,
Where ev'ry lesson of his grace,
And all the discipline and rule,
Prepares us for a heavenly place.”

II. Enquire for the Teacher. The art of numbering our days, is a holy art, and can be taught only by a divine teacher, it is heavenly wisdom to which we are to apply our hearts, and this can only be done by the assistance of a divine

teacher. It is the Lord alone that can give us time, it is to him that we must give an account of a talent so precious, and it is him alone that can teach by his Spirit how to improve it ; happy my dear young friends, will it be for you to have such a Teacher as the Spirit of the Lord.

It is the Lord alone that can teach us the true value of our time, we are often reminded in the word of God, of the shortness of time ; What is your life ? saith the apostle, it is even as a vapor which soon passeth away ; remember the time is short, redeem the time because the days are evil ; God who is liberal in all other blessings, teaches us by the wisdom of his providence how careful we ought to be in the improvement of our time, God never gives two moments together, he gives us only the second as he takes away the first, and keeps the third moment entirely in his own power, and we are left in an absolute uncertainty whether he will give it us or not.

“ To-day improve is Wisdom’s voice,
 To-morrow folly cries,
 And still to-morrow ’tis when oh !
 To-day the sinner dies.”

III. The scholars are mentioned next in the words of the text ; so teach us ; one is saying Lord teach me, and another is saying Lord teach me, and a third saying Lord teach me. But this is what you ought to say, Lord teach us all. The scholars are very numerous ; what

a noble company of scholars do I see before me at this time, and attentive ones too. There are not only a few hundreds or a few thousands, but all the children in the universe are scholars in this school; and though it is so very large, yet the Lord is able to teach you all without the assistance of any other teacher; but though the Lord does not stand in need of any assistant teacher, yet like other teachers, he thinks fit to make use of a monitor in this large school. Now I think I hear a whisper "who is the monitor? who is the monitor?" I will tell you, my dear young friends, the name of the monitor is Conscience, by him we are reminded of the shortness of time, the account that we must give to the great Teacher and Master of assemblies, of the manner in which it has been spent; and by this monitor, we are frequently sharply reprov'd for the many hours and days that have been wasted in idleness and sinful delight. O what a sad report does this monitor give to the Teacher, concerning many of the scholars in this school. Some are obstinate scholars; some are dull scholars; some are hard hearted scholars; some are very careless and take no pains at all to improve their time; but there are a few who seem desirous of numbering their days, and applying their hearts unto wisdom; they appear serious and thoughtful, and may soon be distinguished from the other scholars in this school. The only school book made use of in this school, is the Bible: The copy you should imi-

tate is a good example, and the arithmetic they study is divine. This is the song of the scholars—

“ Well if our days must run,
We'll keep their end in sight,
We'll spend them all in wisdom's way,
And let them speed their flight.”

IV. I come next to consider the education spoken of in the text ; that is, what you have to learn ; this I shall divide into two branches.

1st. The art of numbering our days. That you may do it aright, let us begin by *enumerating* the mercies you have received ; how many are the days and nights that you have been preserved ; God has blessed you with health and strength, with food and clothing, with kind and indulgent parents ; to some of you, God has given pious parents, by their prayers and instructions you have been blessed ; and they have given you a suitable education, you have been taught a variety of the useful and ornamental branches of education ; some of you have been blessed with pious teachers, and have been taught the principles of that religion which alone can make you happy in this life and in the life to come. Many of you not only enjoy every necessary, but the delicacies and comforts of life, and even the superfluities of life ; many are the religious advantages that you enjoy, you hear the gospel of Jesus, you can read the word of God, Jesus is ready to be your best friend,

the Holy Spirit waits to teach you, and God himself will be your guide—even this lecture is a privilege.

“ Great are the blessings we enjoy,
Above what millions know ;
And when we hear thy holy word,
A blessing Lord bestow.”

2d. Let us *add* up, or count the returns that have been made to God for all these mercies. Do you thank God sincerely for his goodness to you? Have you been obedient to your parents and attentive to their advice? Are you diligent in the duties of the school, and have you made that improvement there which you ought? Do you know the principles of religion, or, I might say, do you know your catechism? have you attended these lectures or at the house of God to hear his word on the sabbath day? Are you thankful for your food and raiment, and other comforts which you enjoy? I think you ought to be, when you know how many are destitute of them: Many persons in Switzerland, in the year 1803, had no other food than that which was made of bones, chaff, and bark of a fir tree, this they dipped in hot water and salt, and eat it instead of bread; and yet how many unthankful children there are in the world. Do you not often neglect to pray to God? Do you know Jesus Christ? Do you love him? Have you prayed to be taught by the Spirit of God, how to

improve your time, and to number your days?
 Did you ever say,

“O may thy Spirit teach,
 And make my heart receive
 Those truths which all thy servants preach,
 And all thy saints believe.”

3d. Endeavour to *subtract* the time that has been wasted and lost ; so much time wasted in sleeping, “a little more sleep and a little more slumber,” so much time wasted in waiting for food eating your food ; so much time in dressing and adorning the body ; so much time in idleness and play ; so much time in walking, riding, skating, sliding, on the Sabbath day ; so much time in loitering in the street as you go and as you come home from school ; so much time wasted in learning an idle song, in reading a novel or a romance ; so much time spent at the theatre ; so much time at the card table ; so much time at the tea party ; so much time in doing nothing at all. A wise man once said that we all complain of the shortness of time, and that we have much more than we know what to do with ; our days are either spent in doing nothing at all, or in doing nothing to the purpose ; in doing that which we ought not to do,” we away the time that has been lost or wasted, and the time spent in that which is really necessary, how little will remain for God and religion.

4th. Proceed to *multiply* the sins that you have committed during the past year, allowing three sins in each day, one idle word, one sinful action, one evil thought, multiply this by three and it will amount to one thousand and ninety-five sins in one year. If we count from the time that you were five years old, and suppose you to be now ten years, by multiplying by five it will amount to five thousand four hundred and seventy-five ; if you are fifteen years of age we may double this number, by so doing you will find that you have committed ten thousand nine hundred and fifty sins in the space of ten years ; but this is only allowing you to have committed but three sins in one day, while many of you have committed twice and perhaps three times as many. O what an amazing number of sins, and for every one of these you must give an account to God !

5th. Let us *divide* the present year in a suitable manner—there are twenty-four hours in one day, allow eight hours for sleep, eight hours for eating, drinking, dressing, reading the scriptures, praying to God, and other necessary things, and eight hours for going to school, learning your lessons, and storing every knowledge that is good and useful ; let your sport be improvement, harmless, useful and healthy ; let no day pass without prayer and reading the Bible or Testament ; and if you were to learn two or three verses every day, only think how many verses that would be in a year. Let no day pass

without doing or obtaining something good ; you ought to think that day lost in which you have not learnt any thing. An emperor, remarkable for his benevolent actions, cried out one day at supper-time " I have lost a day," because in that day he had done not one good action.

6th. If you would number your days aright, you must pray for the Holy Spirit to assist you to put in *practice* those directions which have been given. Endeavour to form for yourselves a certain plan for the regulation of your conduct, and the improvement of your time, abide by that plan, and never depart from it, but from absolute necessity : One plan will suit you, and another will suit others ; all cannot adopt the same, because of their circumstances : Never put off till to-morrow that which ought to be done to-day. A good man used to retire to his chamber for prayer at certain times in the day, and when he had company, he would say that a particular friend wanted to speak with him, and beg to be excused for a short time.

A second branch of this education is the application of the heart to wisdom. Wisdom consists in using the best means to obtain any particular purpose or end. In every study or business in life, application is necessary ; if you read, you must be attentive ; if you hear, you must pay attention ; if you write, you must take pains with your copy ; if you cypher, you must think and apply your minds ; if you are drawing, you must take particular care to imitate the

painting before you ; if you learn a trade, you must apply your mind ; if you are in business, you must be diligent ; therefore, if application is necessary in the things of this life, it is much more so when we are seeking the salvation of the soul ; for that is the best wisdom : Be wise betimes, and remember that the beginning of wisdom is the fear of the Lord :

“ The little ants for one poor grain,
Labour and tug and strive ;
But we who have a heaven t’obtain
How negligent we live.”

God may say to some of you, “ This year thou shalt die—with thee time shall be no longer.” Now my young friends look back upon the year that is past, think how that has been spent, and how much of it has been wasted and lost ; think how little time may now remain ; improve it to the utmost of your power ; think on the shortness of human life, and the length of eternity ; compare one with the other.

“ ’Tis greatly wise to talk with our past hours,
And ask them what report they bore to Heaven,
And how they might have borne more welcome news.”

“ Seek the Lord while he may be found, call upon him while he is near,” for it is time to apply your heart to that which will engage your souls through an endless eternity. That you may know how many sins you commit in one year, allowing three to each day, it is here set down.

Days in a year	365
Sins in a day	3
	<hr/>
Sins in a year	1095
Sins in five years, multiply by	5
	<hr/>
	5475
	<hr/>
For ten years	1095
	10
	<hr/>
Sins in ten years	10950

Offer up the words of the text every day in your prayers to God that he would teach you to number your days.

**"HOW long, sometimes, a day appears !
And weeks, how long are they !
Months move as slow as if the year
Would never pass away.**

**"It seems a long, long time ago,
That I was taught to read ;
And since I was a babe, I know !
'Tis very long indeed.**

**"But months and years are passing by,
And soon must all be gone ;
For day by day, as minutes fly,
Eternity comes on.**

"Days, months and years must have an end ;
 Eternity has none :
 'Twill always have as long to spend
 As when it first begun !

"Great God ! an infant cannot tell
 How such a thing can be ;
 I only pray that I may dwell
 That long, long time with thee."

LECT. II.—*David's Dying Advice to his Son.*

1st CHRONICLES xxviii. 9.—And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : If thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever.

My dear young friends,

LET me entreat your serious attention ; if you would know the difference between early piety and early wickedness, let me beg of you to be very attentive. Come ye children, hearken unto me and I will teach you the fear of the Lord ; let it be your business on earth, to prepare for heaven. True religion, or the fear of the Lord is the greatest ornament you can wear in this world ; it is the only jewel that you can carry with you to heaven ; it is highly impor-

tant, and will be highly beneficial for you all to be on the side of the Lord. The tender buds of children should be devoted to God, as well as the opening blossoms of youth ; for out of the mouths of babes and sucklings God will perfect his praise. David had assembled all the princes and captains of Israel ; he was about to leave his people and his crown. In the presence of the people he gave this advice to his son : They are the words of a dying father, given in the most impressive and solemn manner ; where is the child who will not listen to them with attention and seriousness ; I have adopted them as the most suitable advice that could be given you at this time ; I shall therefore make a few plain remarks, and tell you a few plain things ; I will not keep you long, therefore I hope you will not go to sleep.

In the first place, I remark, what a good thing it is to have religious parents ; it was of the greatest importance to Solomon, that he had such a father as David, for he was called the man after God's own heart. The pious example he had seen, and good instructions he had received from the lips of his father, led him to the knowledge of the true and living God. Solomon received a crown and a kingdom from the hands of his earthly parent : but they are not worthy to be compared with the unfading crown and the everlasting kingdom, which good children will receive from the hands of their heavenly father at the last day. Some of you are bless-

ed with pious parents who fear God, you enjoy advantages far above others ; listen to their instructions, and follow their good example ; seek to know the true God, and to be acquainted with the only Saviour, and then you will be secure and blessed indeed.

There was a little boy who had a very pious and good mother, but his father was a very wicked man : The good instructions and frequent prayers of his mother were so blessed to the soul of little John, that he was converted to God, while very young ; little John had a remarkable gift in prayer, so that his mother caused him to pray in the family. His father overheard him while he was engaged in this duty : He was struck with remorse and shame : He heard a little boy, his own child, not more than twelve years old, perform that important exercise in his house, which he himself had neglected. This was followed by a deep conviction of his lost and miserable state, so that under the blessing of God, it was the means of the salvation of his soul.

See here my dear children how important it is to know God and to seek him with a perfect heart, and a willing mind. You may save the souls of your parents, you may do good to your companions and school fellows, while other children are losing all their time in trifles and play.

2d. I will tell you what you ought to know. What did David say to Solomon ? " Know thou

the God of thy father," till you know God you know nothing : Till you know God you have no religion. This is true religion, to know God in his real character, and the way of salvation through Jesus Christ; till you know this you cannot be happy : Know thou the God of thy father ; know him as a spiritual God, for God is a Spirit, and those who worship him must worship him in spirit and in truth ; know him as the eternal God, the same yesterday, to day and forever ; know him as the unchangeable God, for with him there is no variableness nor shadow of turning ; know him as a powerful God, able to do all things : He is great in power and as able to punish you for sin, as he was the children of Sodom and Gomorrah, upon whom rained fire and brimstone ; know him as a God that beholds you at all times, that knows all you do, and hears all you say.

" There's not a sin that you commit,
Nor wicked word you say,
But in God's awful book 'tis writ
Against the judgment day."

Know him as a wise God, he knows better what is good for you than you do yourself ; know him as a just and holy God in whose sight the wicked shall not stand, who hateth every sinner, and who is angry with wicked children every day ; know him as a true and faithful God, faithful to his promises and true to his threatenings—God cannot lie ; know him as a

good, gracious and merciful God ; he supplies all your wants, he is gracious and merciful in sending his son Jesus to die for you, Christ the Son of God came down from Heaven to save you from your sins and from God's anger. His goodness is infinite, God is good to all, he delighteth in mercy, his mercy endureth forever ; "as a father pitieth his children, so the Lord pitieth them that fear him." Know him as a God of love and compassion ; know him as your creator ; it was God that formed your curious and wonderful bodies. David says, that you are fearfully and wonderfully made : It was God that made your hands to do his will, to be lifted up to him in prayer : It was God that made your feet, to run in the way of his commands, that they might bring you to the house of God. It was God that made you a tongue to pray and praise him. It was God that gave you an ear to hear his word, and eyes to see all the works that he has made. The sun and the moon were made by God, the sky and the stars are the works of his hands, the sea is his, for he made it, and his hands formed the dry land ; it is God that hath made us and not we ourselves.

"In heaven he shines with beams of love,
 With wrath in hell beneath ;
 'Tis on his earth you stand or move,
 And 'tis his air you breathe ;

"His hand is your perpetual guard,
He keeps you with his eye ; .

Why should you then forget the Lord,
Who is forever nigh."

Know God as your preserver, know him as your redeemer, Jesus the Saviour of sinners, Jesus the Friend of little children, Jesus the Shepherd of Israel, Jesus the Lamb of God, Jesus the Mighty God, Jesus the Prince of Peace, Jesus the eternal Son of God, who came down from Heaven to redeem your precious souls. God so loved the world, that is, the people that were in it, that he sent his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

But my dear young friends, do you know God as the God of your fathers, or as the God of your parents ; if so, then the parents and the children may both kneel at one throne of grace. Is there not pleasure in the thought that you know and love your fathers' God ; that God who has preserved them and watched over them for good, will do the same for you.

Hear what your parents say, My child know thou the God of thy father ; he has been my God, and he will be yours ; he has been my best friend, and he will be yours also ; he has been my father, and he will be yours also ; when we are taken away by death, then the Lord will take you up. That God, who pardoned the sins of parents, is able and will pardon the sins of the children.

But there are some children who know not the God of their fathers, because they have no other God but the God of this world, the Prince of the Power of the air. There are some children who are entirely ignorant of their fathers' God, they have followed after strange gods. All the good instructions they have received, and the good examples they have beheld, have been in vain to them. Happy the parent and thrice happy the children who serve the same God; let the children praise him, let them sing for joy, for Jehovah is the God of their fathers, and therefore they will exalt him.

Those children are the wisest that know most of God, but those children are the best and wisest of all that know him as the God of their fathers.

“ My son know thou the Lord,
 Thy father's God obey;
 Seek his protecting care by night,
 His guiding hand by day.”

But it is time, 3dly, to direct you how to serve the God of your fathers: and the text says, it is to be “with a perfect heart and willing mind;” two things are necessary, first, sincerity of heart second, willingness or cheerfulness of mind.

1st, Serve him with a sincere or perfect heart. Seek, my dear children, that the Spirit of God may assist you when you worship him; remember it is the heart that God beholds; it is the heart that he requires. Surely you would

not wish to be called hypocrites, therefore let your hearts be engaged ; hypocrites endeavour to deceive themselves as well as others ; they endeavour to mock God, by appearing to serve him in sincerity and truth: But they do not, and God knows it—

“ Their lifted eyes salute the skies,
 Their bended knees the ground ;
 But God abhors the sacrifice,
 Where not the heart is found.”

When you serve God, if the heart is not engaged, then you only mock God. Let not your heart deceive you ; you may deceive yourselves, but you cannot deceive God. To serve God with a perfect heart, is to serve him sincerely and not to think on your sports, or play, or on trifles, but to think on God alone. Remember you are in his presence, and are speaking to a great and holy God : All the follies of childhood, and the vanities of youth, must be banished from your minds. This is the way to serve God with acceptance through Christ ; many profess to worship God, while their hearts are thinking on other things. Remember, if you do this, you do not serve God with a perfect heart ; for you do not serve him at all. But you must serve God,

2d. With a willing mind. God loveth the cheerful giver, and cheerful servants, however young they are. Many children, when they are

in the house of God, would rather be at play. But I am glad that God hath brought so many of you here at this time : Whosoever is of a willing heart, says Moses, let him bring it an offering unto the Lord. Many children would gladly retire to rest at night, and I fear many do, without praying to God : If so, this is not serving God with a perfect heart and willing mind. Satan has your heart still in his possession, you have not given it to God ; but God, when he comes at the last day, makes a difference between those children who serve him with willingness and sincerity, and those who are deceitful and unwilling.

In the 4th place, I will tell you the reason why you should serve God with a perfect heart and willing mind, for “the Lord searcheth all hearts, and understandeth the imaginations of the thoughts.” This is the reason which David gives to Solomon, and I cannot give a better one to you, my dear children. All things are known to God, past, present and to come ; your state and condition in life, your temper and disposition of mind, your whole conduct is all well known to God ; you cannot hide any thing you think, say or do, from God.

“Your thoughts before they are your own,
Are to your God distinctly known ;
He knows the words you mean to speak,
Ere from your opening lips they break,

“ Within his circling power you stand ;
 On every side, you find his hand :
 Awake, asleep, at home, abroad,
 You are surrounded still with God.”

David knew this, therefore he reminded Solomon of it. Think thus, my dear children, when you serve God—now God sees me, he knows what I am doing ! What I am thinking, and what I am going to say to him ! Thus you will be better prepared to serve him in the right manner with a perfect and willing mind.

5th. I will now tell you what advantages you will obtain by seeking God in early life ; “ if thou seek him he will be found of thee.” When you are in distress or exposed to danger, you will find a friend, that can support and deliver you ; seek the Lord as the friend of your souls, call upon him, and he will hear you in the day of trouble ; seek him, and he will teach you by his Holy Spirit : He will save you from every evil. How happy are those who have God on their side, they have nothing to fear, for if God be for you, who can be against you.

Seek the Lord in the morning of life, and it will be attended with numerous advantages to yourselves and to others. A young disciple is like a morning star, which shines brighter after the dark night of death is past. It is the best time to seek God ; the sooner you seek him on earth, the greater will be your glory in Heaven ; it is a great pity to serve Satan in your best days, and God with the worst ; to spend the

best of your time in seeking happiness where it is not to be found, while true happiness, and the felicity of Heaven is neglected and despised. How bright is your morning sun ; how full of vigor and bloom are your countenances ; how warm your hearts ; how active you are ; these are your best days, your spirits are lively, your minds tender : Now is the time for learning and for acting ; the beauties of holiness will shine with double lustre ; others will imitate your example ; your morning sun may go down at noon. While it is yet day, the rose may fade in your cheeks, and the hour of death may come before you are prepared ; how happy will it be to have God for your God, Christ for your Saviour, and Heaven for your home.

“ Why should you say 'tis yet too soon
 To seek for heaven or think of death ?
 A flow'r may fade before 'tis noon,
 And you this day may loose your breath.”

It is not only the best time, but it is the surest and safest time to seek the Lord now ; life is uncertain, you cannot call to-morrow your own. Like flowers you flourish in the garden of life, in the morning ; but before your sun arrives at its meridian splendor, or before it sets in the evening of old age, death may come, the flowers may wither and die, sickness and pain may be your lot. Happy will you be if you seek the Lord, for then you will only be taken from his garden below, to be transplanted into his gar-

den above, where you shall flourish in immortal youth : Now is the time to enjoy the pleasures of religion. The remembrance of the sins of youth is painful in the extreme. It is good for a man to bear the yoke in his youth. Many when they grow up to years of maturity have to lament that they have laid a foundation in youth for bitter repentance, and go down with sorrow and grey hairs to the grave. If you seek the Lord in the morning of life, it will increase your happiness in this world, and your felicity in the world to come. Every step you take, leads you farther into the ways of pleasantness and paths of peace. The path of religion is not only pleasantness now, but it leads to the paradise of God. It will produce happiness sweeter than life, and stronger than death itself. If you seek God now, it will prevent many evils, and preserve you from many temptations.

“ ’Tis easier work if you begin
To fear the Lord betimes,
While sinners who grow old in sin,
Are harden’d in their crimes.

“ ’Twill save you from a thousand snares,
To mind religion young,
Grace will preserve your following years,
And make your virtues strong.”

Now is the time to set a good example to your young companions, Joseph, David, Timothy, Abijah, Josiah, Samuel, and Obadiah, have

all set a good example for you to follow. Now therefore, let your parents have the unspeakable pleasure of beholding, in your tender years the signs of real piety, of love to God ; let them see that you are resolved to set a good example to others. Now is just the time to do good ; seek God and you will find him to be a father, a friend, a guide, and a protector. It will be far more pleasing to him, and it will be more for his glory, when we devote our youth to God and to Christ. Religion will abide with you while young, grow up with your riper years, and be your companion in the closing scenes of life ; for godliness is profitable to all things, having the promise of the life which now is, and of that which is to come. But it is time for me to conclude.

6th. Therefore let me give you, in the last place, this warning ; it may be the last you will hear ; “but if thou forsake him, he will cast thee off forever.” To be turned out of the family of God, to be given up by him to your father the devil ! to be shut out from Heaven, to be cast off from God, whose favour is life, and whose loving kindness is better than life itself : How awful ! Your immortal souls will live forever ; they will never die, but they will be cast down to hell ; if you forsake God, they will be condemned to spend an eternity in everlasting flames. Will you forsake the guide of your youth, and wander on in sin to everlasting misery ? The thought is too painful, I cannot

give you up, rather let me weep over your careless and sinful conduct. O that mine head were waters and mine eyes fountains of tears, that I might weep day and night over your precious souls. Think of your misery ; who will be your friend, if God is not ? Who will be your Saviour, if Christ is not ? Who will change your heart, if the Spirit of God does not ? Where will you go if you do not go to Heaven ? I tremble for you, I pity you. Many of you I fear, will be still careless, and run on in the downward road to everlasting misery, which I pray God to prevent for Christ sake. Amen.

“ My son, know thou the Lord,
Thy father's God obey ;
Seek his protecting care by night,
His guiding hand by day.

“ Call while he may be found,
And seek him while he's near ;
Serve him with all thy heart and mind,
And worship him with fear.

“ If thou wilt seek his face,
His ear will hear thy cry ;
Then shalt thou find his mercy sure,
His grace forever nigh.

“ But if thou leave thy God,
Nor choose the path to heav'n,
Then shalt thou perish in thy sins,
And never be forgiv'n.”

LECT. III.—*Advantages of an early Love to Jesus.*

1st JOHN ii. 28.—And now little children, abide in him (Christ) that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

My dear young friends,

IF you wish to be happy in this world, and happy in that which is to come, you must fear God and love Christ, while you are young.

“You can’t too early serve the Lord,
Nor love his name too dear,
Nor prize too much his precious word,
Nor learn too soon his fear.”

Permit me, my dear young friends, to ask you a few questions. Thomas, what did you come for? to hear the sermon, sir: and what did you come for, William? because my parents told me to come, sir: and what did you come for, John? because I love to hear of Christ: and what did you come for, Benjamin? because all the rest of the children came, and I did not like to stay behind by myself: well Ann, how came you to come? because I wish to hear the word of God: Rebecca, what was the reason you came? I heard that you were not so good as you should be? why, I am sorry I have been so wicked, and hope I shall be a better girl for the time to come: well, Eliza, how was it that you came? because I like to hear

you talk of Jesus Christ : Mary I am glad to see you, tell me the reason of your coming here this evening ? I came to follow the example of my name sake : who is your name sake ? she is spoken of in the 10th chap. of Luke and 39th verse : what is said of her in that verse ? that "she sat at the feet of Jesus and heard his words:" what did Christ say of her ? he said "Mary has chosen that good part which shall never be taken away from her." Well, my dear child, you are come to the house of God for a good purpose ; I wish all the rest of the children would follow your example, and may the choice of Mary be their choice.

"Father divine diffuse thy light,
And guide my doubtful footsteps right,
Engage this frail this wav'ring heart,
To fix on Mary's better part."

Have any of you read Bunyan's Pilgrim's Progress ? yes sir, I have : can you tell me the names of those four little boys, who went on pilgrimage with their mother ? yes sir, James, Joseph, Samuel and Matthew. Now, as they went on their way, they came to a certain great house, can you tell me the name of that house ? the Interpreter's house : no, it was after they had been there, and it stood on the top of a hill called Difficulty. O yes, the name if it was Beautiful : very right, that is the same I mean. Now, at this house they said their catechism to a young lady ; what was her name ? I think it

was Prudence, sir : yes it was, and she began with the youngest, whose name was James ; come James, said she, can you tell me who made you ? God the Father, God the Son, and God the Holy Ghost : good boy, can you tell who saved you ? God the Father, God the Son and God the Holy Spirit : good boy still ; how does God the Father save you ? by his grace : how does God the Son save you ? by his life and obedience to the law of God, by his sufferings and death upon the cross : how does God the Spirit save you ? by convincing me of the evil of sin, by renewing my heart, and by guiding and preserving me in the ways of God. She then called Joseph : and said, let me catechise you Joseph ? with all my heart, said the child. What is man ? a reasonable creature, (created with a body and a soul :) what is meant by the word saved, or salvation ? it means a deliverance from every evil, and possession of every good : what is God's design in saving man ? to glorify his name, to display his grace and honor his perfections : what are the perfections of God ? his Truth, Justice, Holiness, Goodness, Patience, Power, Mercy and Love : good boy Joseph, says Prudence, thy mother has taught thee well. Come Samuel, are you willing to be catechised ? yes, if you please ; what is Heaven ? a blessed place, because God lives there : what is Hell ? a place of misery, because it is the dwelling place of sin, of Satan and his angels : why should you like to go to

Heaven? that I may see God, and serve him without weariness; that I may see Christ, and dwell with him in love forever; that I may have the fullness of the Holy Spirit in me, which I cannot here enjoy: a very good boy indeed. She then called Matthew, the oldest, and said, are you willing to be catechised? with a very good will: was there any thing before God? no, for God is eternal, without beginning of days or end of years: what do you think of the Bible? I think it is the word of God: is there any thing in it which you do not understand? yes, a great many things: what do you do with what you cannot understand in it? I think that God is wiser than I am, and I pray that he would be pleased to let me know every thing that is for my good: do you believe in the resurrection of the dead? I believe it, because I read in the Bible that the trumpet shall sound and the dead shall be raised incorruptible, and that we shall all be changed in moment, in the twinkling of an eye, at the last trump.

My dear children, you have heard how well these young pilgrims have said their catechism, can you say yours as well? if not, I hope you will try to imitate them. But it is time for me to explain the words of my text.

I. Who were the words of the text spoken to? Little children. And now little children. The evangelist John was an old man, and often makes use of the word children to men and wo-

men. It is related of him, that when he was grown old and not able to stand, to preach to them ; not being able to say much, he was carried in a chair to the church, and said to all, men, women and children ; little children, love one another : Whether these words were spoken particularly to men and women, or to those who were but children, or babes in Christ, I cannot determine ; I hope however, I shall meet with indulgence from the liberal and candid mind, as to the manner in which I have accommodated them : Therefore as the words little children are found in the text, they may mean either young in knowledge and grace, or young in years ; the last of these meanings I have chosen as most adapted to the subject and persons before me.

As these words are now addressed to you, my dear children, I hope you will attend to them. There are two different kinds of children here, as well as in the world ; good and bad, God is the father of the good, and he loves them. Satan is the father of the wicked children, and they do as he bids them. "He that committeth sin is of the devil ; for the devil sinneth from the beginning, ye are of your father the devil and his lusts or sins ye will do." Those children who tell lies, may be called Satan's children ; for John saith, when he (meaning Satan) speaketh a lie, he speaketh of his own ; for he is a liar and the father of lies. But we are not all children ; some are fourteen

years old and others are fifteen and sixteen, &c. I will not be called a child, I know you make a mistake. Surely, you mean you are too proud to be called a child ; but what did Christ say to those who were twenty or thirty, perhaps forty years old ? “ Verily, verily, I say unto you, whosoever shall not receive the kingdom of Heaven as a little child, he shall in no wise enter therein.” You must be teachable and humble, learnt like children, sit down at the feet of Jesus, and like Mary, learn of him to be meek and lowly in heart and “ ye shall find rest to your souls.”

II. And now little children, I will inform you who you are to abide in ; that is, who you are to continue to love. Can any of you tell me what Paul says ? Yes sir, he says “ if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new.” There are a great many children here, your faces are all new to me, and there may be some here with new clothes ; but I fear there are not many children who have new hearts. O sir, you cannot tell how good we are. I know not your hearts, my dear children, and can only judge by your outward conduct ; but God, who knows the heart, can tell better than I can. Are your actions better than they were ? Have you left off to do evil, and forsaken your old sinful ways ? If not, then you are not walking in Christ Jesus ; for he is the new and living

way. How can your actions please God if your hearts are wicked? Depart from evil and do good, all things must become new: If you wish to live in Christ Jesus, or according to his word, your hearts must be new, and then your actions will be new, your companions will be new, your joys will be new, your pleasures will be new, you will have new thoughts and they will produce new words; you will have new employments, you will make new resolutions; before, you only *wished* to go to Heaven; now, you have good reason to hope that you *shall go* there; therefore, it is, that you have new expectations; and if you have all these new things, you will be new creatures indeed; you shall dwell at last with God and Christ forever in the new Jerusalem, in Heaven, where all things will be new to you all. Remember, your hearts must be entirely changed by divine grace: God says, give me thy heart, thine whole heart. God will not bestow half a new heart; he will not be satisfied with half your love: Christ is not half a Saviour. Hear what Jesus says to you, my dear children,—

Christ. Give me thy heart, I'll not delay,
To make it clean, then child, obey.

Child. Here Lord then take a part, the best,
And tarry till I mend the rest.

Christ. Give me thine heart I'll have it all,
A part's a gift by far too small.

Child. Forbear, O Lord, and longer stay,
Excuse me till a future day.

Christ. Give me your hearts, now children say,
What, will you all send Christ away ?

Childn. No Lord, thy Spirit's power impart,
Help us to give thee all our heart ;
Had we ten thousand hearts our own,
We would unite them all in one ;
And in one offering freely send
Them up to thee our dearest friend."

III. I will tell you, in what manner you are to abide in Christ. In the first place, you must be taught your need of Christ, and that if he does not save you from the wrath of God, there is no other that can, either in Heaven or in earth. You have heard that it is the Holy Spirit alone that can change the heart ; and it is that Spirit for which you must pray to God. It is the Spirit alone that can teach you. What will the Spirit teach me, sir ? He will not only teach you your need of a Saviour, but he will teach you that you are a sinner. I know that I am a sinner. So you may perhaps ; but it is one thing to say that you are a sinner, and another thing to know that you really are one : The Spirit will teach you the evil of sin : One leak will sink a ship, and one sin will sink your soul to the pit of destruction. The Spirit will teach you the necessity of a new heart, and the advantage of real and early piety ; that you must love God and Christ, and that you must pray to God for the forgiveness of your sins for Christ's sake, and pray that the Holy Spirit may be your teacher.

“ Imprint thine image on my breast,
 Thy Holy Spirit give,
 A mind with true repentance blest,
 That I may turn and live.”

2d. Then it is, you must believe that Christ is able and willing to save you. To believe is to think that all what the scriptures say concerning him is really true : It is called faith in the last line of the following verse—

“ Believe in Christ, no more pursue
 The path that leads to death ;
 This Jesus bled and died for you,
 Look and be saved by faith.

“ His sons and daughters you shall be,
 Through his atoning blood ;
 For you may seek and find in him,
 A Saviour and a God.”

Do you think that Christ is able to save you ? Yes sir, the Bible says that “ we shall be saved from wrath through him.” Do you not think that he is as willing as he is able to save you ? Yes, Christ himself hath said, “ Him that cometh unto me I will in no wise cast out.”

3d. To obey all the commands of Christ. Can any of you tell me what Christ said to his disciples ? Yes sir, “ if you love me keep my commandments.” Attend to me, and I will tell you what the commands of Christ are : That you should love one another, to search the scriptures, or in other words, to read your Bi-

bles, to pray in secret to him who seeth in secret, that is, God. To do unto others as you wish them to do unto you : Not to swear, not to speak evil of any one ; to love your brothers and sisters and to forgive them even till seventy times seven ; to love your enemies, and pray for them that hate you ; to love God and to believe in him ; obey your parents, honour your superiors, respect the aged : Not to call your brother fool ; and that those who call ill names, are in danger of hell fire ; nor to indulge sinful thoughts ; to lay up treasure in Heaven, for where your treasure is, there will your heart be also : Not to judge hastily of any ones conduct, before you have examined the matter for yourselves : Not to find fault with others, when you do the same things yourselves. Yes, my dear young friends, you are to keep these commands and to do them, for in so doing, you shall not perish, but have everlasting life.

“ Why should you shrink at his command,
 Whose love forbids your fears,
 Or tremble at that gracious hand,
 Which wipes away your tears.”

IV. What you will gain by living a life of love to Christ, and obedience to his commands. But let me first see what you would like to have, because all children do not love the same thing. What do you want little boy ? I should like to be wise, sir. Well, really I did not ex-

pect to find a little Solomon here: Did you ever read Solomon's prayer? No sir, what did he pray for? He said to the Lord, give me now wisdom and knowledge that I may go in and come out before this people: he was king over Israel. Did the Lord give him what he asked for? Yes, and more besides; he gave him riches and honour, as well as wisdom and knowledge. Where can I find Solomon's Prayer? In the 2d book of Chronicles i. 7. They only are wise, who are wise unto salvation.

"One thing I ask, Lord wilt thou hear,
And grant a youth, a gift so dear;
Wisdom descending from above,
The choicest token of thy love."

"Wisdom betimes to know the Lord,
To fear his name, to keep his word;
To lead my feet in paths of truth,
And guide and guard my wand'ring youth."

Do you want any thing else my dear boy? Yes sir, I want to be happy. Well my dear child, remember that the way to be happy is to be good; and the way to be good is to be wise; and the beginning of wisdom is the fear of the Lord; and the fear of the Lord is the way to Heaven. Good children are happy in life, and in death, and happy forever after death in Heaven. Wicked children are never happy, either in this world or in that which is to come. A poor little boy who was bound apprentice to a chimney sweeper, as he could not go to school

on week days, attended a Sunday school for instruction, and there was every reason to believe that what was taught at that school made a great impression on his mind ; a little while afterwards he was sent to sweep a chimney, and while in it, was heard to sing,

“ The sorrows of the mind,
Be banished from this place ;
Religion never was designed,
To make our pleasures less.”

Think of this, my dear children, the poor little chimney sweeper, could bid sorrow depart, and though he was surrounded with darkness and soot, yet he was happy, and could sing of the pleasures of religion ; what a proof this is of what Solomon says, can any little boy tell me what it is ? Yes sir, “ Her ways are ways of pleasantness, and all her paths are peace.”

“ O did the young around but know,
How great their pleasures are,
They would each golden joy forgo,
Such matchless bliss to share.”

Well, now I will ask that dear little girl, who has been so attentive to what I have said ; what do you wish for, little girl ? I should like to go to Heaven when I die, sir : So you shall if you live a life of early love and obedience to Christ. But cannot I do any thing to obtain the favor of God ? No. Why ? Because all your duties are mixed with sin. If I be very good indeed, will not God love me for that ? Not unless you love

Christ, and trust him to save your soul. You cannot do any thing without God ; all your good thoughts come from God first, so that if you are very good ; it was God that first made you so ; because you were born a sinner. But cannot I go to Heaven without Christ ? No, that I am sure you cannot. But could not I buy Heaven if I had plenty of money ? No, not if you were as rich as a Jew.

A certain nobleman in Ireland, took a particular pleasure in shewing a good minister his house, his garden and lands, and among other things, he shewed a fine church which he had built : Now sir, said the nobleman, don't you think that will merit Heaven ? The minister paused a moment, and said, pray sir, how much may your whole estate be worth a year ? I think said the nobleman, about fourteen or fifteen thousand pounds, or about 60,000 dollars. And do you think sir, God would sell Heaven for fourteen or fifteen thousand pounds, or 60,000 dollars ?

But there is one great advantage spoken of in the text, which I must now consider ; that is, "when he shall appear, you shall have confidence and not be ashamed before him at his coming." When Christ shall come to judge the world at the last day, then those good children who have trusted in Christ and his righteousness, and lived a life of love and obedience to God, shall not be the least afraid.

Now let us suppose that the day is already come : The trumpet sounds : The dead arise : The rocks and mountains are all fled away : The world on fire, and the heaven in flames : Christ the judge appears, with his holy angels, in flaming fire, and the dead, small and great, are brought before his bar, to receive their last sentence.—

“ That awful day will surely come,
The appointed hour makes haste,
When you must stand before the Judge,
And pass the solemn test.”

Perhaps there may be two of your school-fellows standing close by you ; and for the sake of distinction, I shall call James and Charles : Well Charles, says James, what do you think of Christ now ? Think of him, says Charles, I cannot bear to think of him ; once he would have been my Saviour, but I did not love him or obey any of his commands, and now I behold him as my Judge : O James, let me get behind you, till I can hide myself among the crowd yonder. Ah, Charles, the Judge will see you wherever you are. James, James, what shall I do ? Where shall I go ? Where can I hide ? Charles, it is in vain for you to think of hiding yourself : You cannot escape. But James, why are you not afraid ? Because I love Christ, I trusted in him when I was on earth ; he is my Saviour ; I shall now be with him in eternal glory. Why do you tremble so Charles ?

“ And must the crimes which you have done,
 Be read and publish'd there !
 Be all exposed before the sun,
 While men and angels hear !”

But the text begins with these two words, “ And now.” The meaning of these words is, that you must begin to love Christ and obey his commands now ; that you ought to “ remember your Creator in the days of your youth.” Let it be said, that from the day you heard or read this lecture, you began to seek the Lord ; to pray for pardon, and to ask for grace. Well, I think I shall begin to-morrow. To-morrow did you say ! To-morrow is not yours, be wise, consider your latter end : You may die to-night : ‘ To-day if you will hear the voice of God, harden not your little hearts, lest he swear in his wrath that you shall never enter into his rest.’

“ Then why should you so long delay,
 What others learnt so soon ?
 O do not pass another day,
 Without this work begun.”

You cannot tell what a day or an hour may bring forth ; there may be but a step between you and death.

“ ‘Tis dang'rous to provoke a God,
 Whose power and vengeance none can tell ;
 One stroke of his almighty rod,
 Can send young sinners quick to hell.”

“ And now little children, abide in him, that
when he shall appear you may have confidence
and not be ashamed of his coming.”

“ Young as I am, with pilgrim feet,
Father, I travel to thy seat ;
And, leaning on my Saviour’s hand,
Prepare to leave this barren land.

“ My cradle was beset with fears,
My infant eyes o’erflow’d with tears ;
Ere I could good or evil know,
My little heart was fill’d with woe.

“ Diseases threaten’d to destroy,
All the young buds of rising joy :
And thus in early life began,
The cares and sorrows of the man.

“ Oft sickness shades a mother’s eyes,
And many a friend around me dies ;
And oft I feel oppress’d with care,
A stranger as my fathers were.

“ While o’er this desert world I roam,
Teach me to seek a better home,
Unstain’d by woe, unchanged by years,
Unlike this gloomy vale of tears.”

LECT.—IV.—*The Character of the Child's best Friend.*

PROVERBS xviii. 24.—There is a Friend that sticketh closer than a Brother.

My very dear young friends,

NEVER have I proposed a more interesting subject to your attention. I think I hear some one say, Who can be a better friend to us than our father and mother? Yes, my young friends, your brother may be, if you have one, and he should live after you are deprived of your parents. An elder brother might perform a double duty, that of a parent and that of a brother: but such kind and affectionate brothers are rarely to be found. The text speaks of a Friend that sticketh closer than a brother. It may not be amiss to introduce this subject, with the outlines of a story which you will find in Murray's English Reader. "Dionysius the tyrant of Syracuse, had passed sentence of death upon Pythias, and the day of his execution was fixed: The poor man begged but one favour from the tyrant, which was, that he might be permitted to visit his family, who were at that time a considerable distance from him, promising faithfully to return on a day appointed. This Dionysius refused, unless some person could be found, who would consent to suffer death in his stead, if he failed to fulfil his promise. It so

happened, that Damon, the friend of Pythias, heard of the tyrant's proposal ; and unknown to Pythias, offered himself to Dionysius and was accepted. Pythias was therefore liberated ; and Damon imprisoned. Various circumstances occurred to prevent the return of Pythias, at the appointed time. The very morning of the execution dawned upon Syracuse, before his arrival. Dionysius had the curiosity to visit Damon in the prison, as the day of the intended execution drew near, that he might learn what his views now were, of what he deemed the folly of his conduct. He found the generous man full of joy at the prospect of death, that he might thereby save a life more valuable than his own ; hoping at the same time, that unfavourable winds would prevent his friend's return. When the hour arrived, Damon was led forth to the place of execution, Dionysius the emperor was present. In a short speech, Damon told the surrounding multitude, that his dear friend Pythias would soon arrive, but he hoped not before his death had saved a life so valuable as that of Pythias was to his family, his friends, and his country. He then begged them to consider, that from contrary winds which had blown from one point of the compass many days past, it was impossible for him to have returned. But since yesterday, said he, the wind is changed, and Pythias will soon be here ; make haste, said he, to the executioner, and do your office. At that moment a voice

was heard from among the croud—Stop, stop the execution ! The multitude joined the cry, until it was echoed from all quarters. It was Pythias—he was mounted on a horse covered with foam from the rapidity with which he had rode. In a moment he leaped from his horse, and was on the scaffold. He could say no more but, You are safe, you are safe my friend, and I am happy. Damon, on the other hand, exclaimed, Oh ! fatal haste ! that hath brought you here too soon. Dionysius saw what passed, and for the first time, felt the force of generous friendship ; he descended from his throne, mounted the platform, and from a conviction not to be resisted, cried out, Live ye generous friends, both of you, and form my mind, by such an illustrious example of friendship, to imitate virtue so truly noble.” This was a friend in need, as well as a friend indeed. “ Greater love hath no man than this, that a man lay down his life for his friend.”

“ On thee our lives and souls depend,
Our Heavenly Father, Guide, and Friend ;
And we are happy, if we share
Thy smiles, thy counsels, and thy care.”

The text speaks of a greater Friend than Damon was to Pythias. “ There is a Friend that sticketh closer than a brother.” I proceed,

I. To enquire, who this Friend is ? To which I shall give six answers.

1st. I will tell you his name : It is Jesus Christ the eternal Son of God. The prophet Isaiah calls him the Mighty God—the Everlasting Father—the Prince of Peace. This name was given him by God his father. Jesus signifies a Saviour. For the angel of the Lord appeared to Joseph, the reputed father of Jesus, and told him, that Mary his espoused wife, who was then a virgin, should bring forth a son, that she should call his name Jesus, for he shall save his people from their sins. Joseph was a carpenter by trade, and Mary his wife was a poor virgin ; yet they both descended from David, the king of Israel. This, my young friends, is the name of your Friend.

“ Jesus to multitudes unknown,

O name divinely sweet !

Jesus, in thee, and thee alone,

Health, honour, pleasure meet.”

2d. I will tell you the place where he was born : He was born at Bethlehem of Judea, the city of David. Bethlehem signifies the house of bread : He could not be born in a more proper place, because he is not only the Friend of sinners, but the bread which came down from heaven : Jesus is called the Bread of Life. The prophet Micah foretold that Bethlehem would be the birth place of the true Messiah, above seven hundred years before it came to pass. This is the place where your Friend was born.

“Ye humble shepherds go,
 To David’s city fly ;
 The promised infant born to-day,
 Doth in a manger lie.”

3d. To tell you the time when he was born. The exact time when Christ was born, is not certainly known. The evangelist Matthew tells us, that it was in the days of Herod the king ; and Luke says, it was in the reign of Cæsar Augustus. Herod was an Edomite, and was made king of Judea by Cæsar Augustus, who was then ruler of the Roman empire, which, on account of its great extent, was called the whole world. It included Parthia one way, and Britain another. It was never so extensive before or since. The prophet Daniel, who lived six hundred years before Christ was born, said that this was to be the time. Now the fulness of time was come, and that was God’s time, and the most proper time for the birth of Jesus. It was at a time of universal peace, and the temple of Janus, the double faced god, was shut. This temple was always open in the time of war.

“ We see the prophecies fulfill’d,
 In Jesus, that most wond’rous child ;
 His birth, his life, his death combine,
 To prove his character divine.”

4th. To tell you what he did on earth : Till he was about thirty years of age, he lived with his parents at Nazareth in Galilee : Then he

entered on his public life, and went about doing good ; he called his disciples, which were only twelve in number, and ordained them to preach his gospel, and they were continually with him, and may be called his family ; they were his scholars, and he taught them the mysteries of the kingdom of Heaven : He turned water into wine : Hushed the tempest to a calm, the winds and waves obeyed him : He fed the hungry, healed the sick, made the lame to walk, opened the eyes of the blind, unstopped the ears of the deaf, caused the dumb to speak, and raised the dead to life again : He received all that came to him for relief or instruction, both rich and poor, old and young : He frequently spent the night in prayer to God, and the day in doing good to men ; but he had many enemies, and they sought to take away his life. This is the manner in which your Friend spent his time on earth.

“ Behold, the blind their sight receive,
Behold, the dead awake and live ;
‘The dumb speak’ wonders, and the lame
Leap like the hart, and bless his name.”

5th. To tell you how he died : Jesus was betrayed by one of his own disciples, into the hands of his enemies, who bound him, and led him away : They falsely accused him, smote him, spit upon him, buffeted him, mocked him, scourged him, and then led him away to be crucified between two thieves, on Mount Calvary : They nailed his hands and his feet to the

cross, and gave him vinegar mingled with gall to drink. To complete the whole, one of the soldiers, with a spear, pierced his side, and there came out blood and water. He was crucified between ten and twelve o'clock in the morning, and died between three and four in the afternoon. At his death, there was darkness over the whole land for three hours, the rocks rent, the graves opened, and the veil of the temple was rent in twain. Thus Jesus died a painful and shameful death; and have you no tears to shed for him who is your best Friend?—

“ But drops of grief can ne’er repay
 The debt of love you owe;
 To Jesus give your hearts and lives,
 ’Tis all that you can do.”

Lastly. Though your Friend was dead and buried, yet after three days he arose from the grave. After he had been forty days on earth, he ascended to Heaven in a cloud, in the presence of his disciples, from a mountain in Galilee. Your Friend, my dear children, is now in Heaven: But he will come again, and then every eye shall see him. At the last day, he will come in the clouds of Heaven, in flaming fire, to judge the world; to take vengeance on them that know not God, and obey not his gospel. Yes, my dear young friends, we must all appear before the judgment seat of Christ: Then will wicked children see him who would now save their souls, and hear him condemn them to

eternal misery : Then will good children behold him as their Saviour, and their best, their everlasting Friend.

II. Having told you who this Friend is, I must describe the particular marks of his character. 1st. He is an affectionate and compassionate Friend ; his love for you, my dear young friends, is very great, so great that he left his Father's bosom, and came down from Heaven to earth, to save you from your sins and from God's anger. His love was so great, that he who was the Son of God, the brightness of his Father's glory, and the express image of his person, condescended to become a poor, feeble, helpless infant ; to be born of a poor virgin, to be wrapped in swaddling clothes and laid in a manger, that he might teach you the way to Heaven. He came to be despised and rejected for you ; to endure hunger and thirst for you ; to suffer and die for you. When he was in Heaven, surrounded with angels and all the glories of the upper world, he saw you, saw you miserable, and pitied you ; saw you poor, and came to enrich your souls with his grace ; for he who was rich, for your sakes became poor, that you through his poverty might be rich. He saw you sinful, and came to make you holy. He saw you naked, and came to clothe you with his righteousness. He saw you wandering, and came to guide you to his Father's fold. He saw you the children of Satan, and came to make you the sons and daughters of the Lord

Almighty. He bore the wrath of God, the rage of men, the malice of devils ; he bore every kind of reproach and contempt, suffered the greatest hardships, and endured the most painful sufferings, that you might be saved from endless misery, and enjoy eternal happiness.

“ It cost him death to save your lives,
To buy your souls it cost his own ;
And all the unknown joys he gives,
Were bought with agonies unknown.”

2. He is a constant and powerful Friend ; he not only loves you now and then, but he loves you at all times ; he is the same yesterday, to-day and forever ; he is able to save your souls, and not only able, but willing to save the most sinful children in the world ; he can pardon all your sins, though they are more in number than the hairs of your head, or the stars of the heaven. Can Jesus save me ? I have disobeyed my parents, broke the sabbath, told the greatest falsehoods, and called my brothers and sisters by the worst of names : I have been idle as well as wicked, and as to praying to God, or reading my Bible, or loving Christ, I have not done one of them. Can Jesus love or pardon such a sinful child as I am ? Yes, his merits are so powerful, that he can save you, because his blood cleanseth from all sin. Delay no longer, Jesus is waiting to save you ; God is waiting to be gracious to you ; Christ invites you to

come to him, and he will be your constant and powerful Friend.

“Dear Jesus, can a child so vile,

Be number’d with thy own?

No grace but thine can reconcile,

No blood but thine atone.”

3. He is one that sticketh closer than a brother. That cannot be; for no one can love better than my brother; he always endeavours to please me, he weeps when I am hurt, he cannot bear to see my parents beat me, he would rather be beat himself than I should; wherever I go, he will go with me: Once I was at play by the side of a river, at the bottom of the garden; by accident I fell in, and he, by endeavouring to save me, had nearly lost his own life. Your brother cannot give you a new heart: Jesus can. Your brother cannot preserve you from wicked thoughts: Jesus can. Your brother did not die that you might be saved from hell: Jesus did. Should your brother die first, he cannot secure you a place in Heaven: But Jesus, your elder brother can. I go, said he, to prepare a place for you, that where I am ye may be also. Your brother cannot intercede with God for you in Heaven: But Jesus is gone to appear in the presence of your heavenly Father, and there he continually makes intercession for all those who love him and put their trust in him. Wherever you are, there will Jesus be: Wherever you go, Jesus will go with you. Besides, your

brother cannot be always with you; when he grows older, then you must part: But Jesus sticketh closer than a brother, and will be with you at all times and in all places; Jesus will be with you in sickness and health, in poverty and riches; in childhood and youth; in the years of maturity, in old age, at the hour of death and through eternity. When all friends forsake you, Jesus will be with you; when your father and mother are dead, then the Lord Jesus will take you up; when your dear brother and sister are taken from you, by the cold hand of death, then Jesus your elder brother, Jesus your affectionate Friend, Jesus your compassionate Redeemer, Jesus your constant Intercessor, Jesus your powerful Saviour lives: He lives in Heaven, lives at the right hand of his Father, and he lives forever and ever.—O delightful thought! He lives to carry on his love by pleading with your God.

4. He is indeed your best Friend; no other person can claim this title but Jesus: Not the best of men on earth, nor the highest angel in Heaven. Consider what Jesus has done; he died to save your souls. None of you, my young friends, can redeem your brother or your sister from death, or give to God a ransom for their souls: He died that you might receive pardon of your sins. Many, if not all of you, I fear, are yet enemies to God and Christ; but even while you were enemies to him, Jesus died that you might be reconciled to God, through his

blood. He died to purify your hearts from sin ; he wore a crown of thorns, that you might wear a crown of glory. Even now he is pleading before God his Father in Heaven. It is Jesus that presents your prayers to God, purified from every thing that would hinder their acceptance with him. It is he that gives you the Holy Spirit, to teach you how to pray, and what to pray for. The friendship of Jesus began long before you were born, and it will continue till time shall be no more.

“ With tender pity in his heart,
He acts the Mediator’s part ;
A Friend and Brother he appears,
And well fulfils the names he bears.”.

III. Be attentive, my dear young friends, while I relate his acts of friendship to children, when he was on earth. 1. He healed the Nobleman’s son, who was sick of a fever (see John iv. 46 to the end) A certain nobleman, who lived at Capernaum, had a little boy who was very ill of a fever ; as soon as this nobleman heard that Christ was come to Cana of Galilee, he set off from Capernaum, which was fifteen miles from Cana, to ask Jesus to come and heal the child, telling him that he was at the point of death. Go thy way, said Jesus to him, thy son liveth ; he believed Christ, and went home. On the way, he was met by the servants, who told him that his child was well and in health ; yesterday

at the seventh hour the fever left him all at once ; and this was the same hour in which Jesus said, thy son liveth : And himself believed and his whole house ; they all became the disciples of Christ. The child's sickness was made the means of saving the souls of his parents, and all the servants. Christ can cure the fever of the mind as well as that of the body : This is the second miracle which Jesus wrought in Galilee. Jesus was this little boy's best Friend.

2. He raised the Ruler's daughter from the dead, (see Mark v. 22.) He was a ruler of the synagogue, his name was Jairus or Jair, he came to Christ, and fell at his feet, and with humility and earnestness entreated him to cure his sick child, a little daughter about twelve years old, the joy of his heart, the darling of his family ; she appears to have been very much beloved by the neighbours, and friends ; for at her death they wept and wailed greatly. The ruler entreats Christ to come and lay his hand on her, believing, that if he did this, she would return even from the borders of the grave, for she was at the point of death. As Jesus went with the ruler, a woman came behind him and touched the hem of his garment, and was healed of her disease. But now the painful tidings arrive to the ruler, that his daughter was really dead. But Christ encourages the heart of the sorrowful father, and he said, be not afraid, but only believe. And when he came into the

chamber where the little girl was, he took her by the hand, and said unto her, Damsel, I say unto thee arise : and she arose and walked, for she was of the age of twelve years, and he commanded that something should be given her to eat. Jesus can raise those who are dead in trespasses and sins.

3. He cast out an evil spirit, and cured a poor little boy who had the falling sickness, and was subject to fits. (See Matt. xvii. 14.—Mark ix. 14—Luke ix. 37.) As Christ came down from the Mount of Transfiguration, there came a man from among the multitude who kneeled before Christ, and said, Lord have mercy on my son for he is mine only child, he is a lunatic and sore vexed ; for oft times he falleth into the water, and oft times into the fire. A lunatic is one whose distemper commonly lies in the brain, and returns with the change of the moon ; the child had the falling sickness, and by it Satan tormented him and made it more painful ; in his fits, the child was dumb, and the fit was so violent that he foamed at the mouth and gnashed with his teeth, like one in great pain and misery, for Mark says, that the spirit tore him, and almost pulled him to pieces ; this was a constant grief to the afflicted father ; he carried him to Christ's disciples, but they could not cast him out. And Jesus said, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. This evil spirit was so malicious, when he heard this, that he would have

killed the child if possible : But Jesus effectually cured the poor child, and thus became his best Friend.

4. He taught humility to his disciples, by the example of a child. They enquired, Who is the greatest in the Kingdom of Heaven ? And Jesus called a little child, and set him in the midst of them (see Matt. xviii.) He tells them they must be of another mind, that as children, they must be harmless, inoffensive, void of malice ; they must be subjects of his kingdom, and not rulers ; that they must obey, and not command ; that they must be humble, and not exalt themselves above measure. The disciple is not above his Lord, nor the servant above his master.

5. Notice his kind attention to the hosannas of the children in the temple, and the rebuke he gave the scribes and pharisees : Some children do not sing at all in the temple. The word hosanna means, save now, or save us, we beseech thee. The children were astonished and delighted ; they rejoiced to see Christ ; they united in singing his praise ; they wished him happiness, prosperity and success ; they prayed that he would save them from sin, misery, and the wrath of God ; that they might be with him in Heaven, and sing his praise there : this song became them, they were Jewish children : some might be playing near the temple, and so left off to sing the praises of Christ ; and some of them might have been brought by their parents

to worship God : Christ was far from being ashamed of them, he took particular notice of them. God may be honoured by babes and sucklings much more than by those who are grown up to years of maturity. His praise was perfected or finished, completed, by the children ; it had a peculiar tendency to glorify God : his tender regard and attention to them when brought to him by their parents and friends. It is said, (Mark x. 13.) that he took them up in his arms, and put his hands upon them, and blessed them. O what a sight ! O what highly favored children they were. I think I hear you say, O ! if Jesus was hear now, I would go to him that he might bless me, and pardon my sins : O, says another, I should like to be taken up in his arms, and to sit on his knees : O, says another, I would ask him to make me one of his lambs : O, says another, I would ask him to be my friend, and and if he would, then I should not want any other Friend but Jesus. Ah, my dear young friends, is Jesus your Friend, or is he not ; have you sought his friendship, do you love him, or do you not ? O seek that he may be your best, your kindest, your everlasting Friend. Amen.

“ Young children once to Jesus came,
 His blessing to intreat ;
 And I may humbly do the same,
 Before his mercy-seat.

"For when their feeble hands were spread,
 And bent each infant knee,
 "Forbid them not," the Saviour said;
 And so he says for me.

"Tho' now he is not here below,
 But on his heav'nly hill,
 To him may little children go,
 And seek a blessing still.

"Well pleased those little ones to see,
 The dear Redeemer smiled:
 Oh, then, he will not frown on me,
 A poor unworthy child.

"If babes so many years ago,
 His tender pity drew,
 He will not surely let me go,
 Without a blessing too.

"Then while, this favor to implore,
 My little hands are spread,
 Do thou thy sacred blessing pour,
 Dear Jesus on my head."

LECT. V.—*Christ in the Temple.*

LUKE ii. 46.—And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

My dear young friends,

THERE are many young people, who, though they are in general dutiful and obedient to their parents, yet are apt sometimes to forget themselves, and commit faults worthy of blame. Kitty Atkins was a child of this disposition ; she had frequently been told by her mother, always to hasten home from school, and in general she did so : but it happened one afternoon, that a schoolfellow, (a little girl about her own age) invited her to go and drink tea with her, and promised her a variety of amusements in the evening. Kitty was so delighted with the prospect of her pleasures, that she quite forgot what her mother had often told her, and went without even telling her where she was gone. Her mother, finding that she did not return for more than three hours, concluded that she was lost, and actually employed the bell-man to go about the streets, and offer a reward to any person that would bring her home. Just as the bell-man had finished his round, Kitty came home ; on being asked where she had been, she told the whole truth, (for she never told a falsehood, even to screen herself from punishment) she then begged her mother's pardon, and promis-

ed never to do so again. Her mother told her how wrong it was to do so, and that she should speak to the mother of the little girl, who had enticed her, and also to the teacher of the school, and it was determined that to prevent the ill effects of such an example, that on the very next half holiday, all the young ladies should be assembled in the play ground; that Kitty and her companion should be placed in the middle, and their school-mates around them in a ring, and that a man with a bell should go three times round the yard proclaiming "a lost child!" in the same manner as the bell-man did when Kitty was lost. In vain were the entreaties of the two young ladies, to be excused from the shame of this punishment; they were obliged to submit to it, and it had so good an effect upon them, that they have behaved well ever since.

I. We find that Jesus was lost; at least his parents did not know where to find him. Jesus was then twelve years old, so that you here find that what is said in one of your little hymns is really true.

"At twelve years old he talk'd with men;
The Jews all wond'ring stand:
Yet he obey'd his mother then,
And came at her command."

Here I wish you to remember three things—
1. That children are sometimes *accidentally* lost; this is often the case with children in the country, as well as children in the city; they

frequently wander from home without the knowledge of their parents ; and a little child may soon get so far from home, as not to know its way back again. Parents should teach children to tell their names, and the name of the place where they dwell, as soon as they are able to speak. Little children should not go beyond the bounds of their habitation, without there is some person with them, or they are quite sure of finding their way back.

2. That all children are *naturally* lost. They are lost in sin, they wander in the paths of iniquity, till Christ, the good Shepherd, finds them, and brings them back to the fold of God. Children know not the right way to Heaven, and many have none to teach them the way to eternal happiness. By nature you are all sinners : the Bible says that you are all born in sin, and shapen or made in iniquity. These are the words of David, the man after God's own heart. While you continue in sin, like the prodigal son, you are lost to your heavenly Father : though he knows you, and all that you say, think or do, yet you do not know who and what he is, or what he has done for you. You are lost to every thing that is good ; but you know how to do evil things fast enough. You have read many books, and know what they contain ; but you seldom read your Bibles. Do you know who Jesus Christ is, any of you ? Yes sir : he is God's own Son who came down from

Heaven, to save us from our sins, and from God's anger. Hark ! what is that I hear ?

" The praises of my tongue,
I offer to the Lord ;
That I was taught and learnt so young,
To read his holy word.

" That I am brought to know,
The danger I was in,
By nature and by practice too,
A wretched slave to sin.

" That I am led to see,
I can do nothing well,
And whither shall a sinner flee,
To save himself from hell.

" Dear Lord, this book of thine,
Informs me where to go
For grace to pardon all my sins,
And make me holy too."

8. Remember, that many children who die while they are so wicked and without a new heart, are *eternally* lost. Can you think, my dear children, that those who curse and swear and tell stories, can go to Heaven when they die ? no, God is angry with wicked children every day. Can you think that those who disobey their parents, and break the sabbath, can live with God and his holy angels ? no, they cannot : no, you never will dwell with God, unless you love him ; and if you love God, you will not do any thing that will make him angry. But why should you be afraid of God's anger ?

Because he can kill my body, and make my soul miserable after my body is dead. You know what your little hymn says,

“ There is beyond the sky
A Heaven of joy and love,
And holy children, when they die,
Go to that world above.

“ There is a dreadful hell,
And everlasting pains ;
There sinners must forever dwell,
In darkness, fire and chains.”

II. We find that search was made for Jesus, “ And they sought him among their kinsfolks and acquaintance.” Under this remark, I will mention three things more, which I wish you to remember.

1. That children when accidentally lost, are sought for with the greatest anxiety and sorrow by their parents. Could you see them, I think you would not go from home, without their knowledge, any more. Could you hear them saying, Have you seen my little girl, and where? — Do you know where my little boy is gone? — Every possible enquiry is made, every place where you are accustomed to play or to be found, is searched ; but no little boy or girl is to be found. Many accidents may happen to you, while absent from home ; you may fall, or otherwise hurt yourselves, and be obliged to be carried home to your tender parents. If you play near the water, you may fall in and be

drowned ; or brought home to your parents dead : you may be rode over by a horse or waggon, and many other things might happen to you : therefore, you should never go from home, without first telling your parents where you are going ; and if they refuse to let you go ; you may be sure that the place is improper, or else they would not make any objection.

2. That as all children are, naturally, born in sin, they are sought for by the Lord Jesus Christ, and his ministers, with the tenderest regard for the salvation of their souls : that is the reason of my talking to you now, that you may know Jesus Christ, and who he is, and what he has done for you. I hope I shall be able to persuade some little boy or girl who is here, to love him, and to ask him for a new heart, and the pardon of their sins.

“ Seek Jesus, he alone can give,
That grace by which a child must live,
All other hope is false and vain,
None enter Heaven till born again.”

Jesus Christ came to seek and to save those that are lost ; and, as I said before that all children are lost in sin, therefore Christ came to seek and to save little girls and boys, as well as men and women ; little children are all sinners, and Christ Jesus came into the world to save sinners ; even the very chief, the greatest sinner, Christ is able to save : the most sinful child, Christ is able to pardon and make one of

his lambs. Come to Christ, my dear children, and he will give you a new heart, the pardon of all your sins, and save you from the wrath to come.

"Come children, 'tis Jesus that calls,
The voice of your Saviour obey ;
When Jesus invites you to come,
No disciple shall turn you away.

"The children he folds in his arms,
Must surely be blessed indeed ;
For Jesus alone can bestow,
The spiritual blessings they need."

3. That children are sought for with the greatest malice and hatred by Satan. That he may tempt you to commit sin, which makes God angry : Sin is the cause of your souls being lost forever. The Bible says, that "the devil goeth about like a roaring lion, seeking whom he may devour." It is Satan that makes children disobedient to their parents : It is he that persuades them to tell stories, and teaches them to curse and swear ; and when they hear other children say wicked words, Satan tempts them and tells them to say the same : he makes them idle and lazy.

"Some children by old Satan taught,
Can dare to use the liar's tongue,"
Such children must to Satan go,
To such, eternal flames belong."

It is Satan that entices children to break the sabbath : it is he that lulls them to sleep when they go to church, that they may not hear the sermon, because he hates every thing that is good : it is he that teaches children to cheat and deceive persons ; he fills their hearts with pride, anger, malice, hatred, and makes them quarrel and fight and do mischief.

“ The devil tempts one mother’s son,
To rage against another ;
Thus wicked Cain was hurried on,
Till he had kill’d his brother.”

It is Satan makes children hate God and their Bible ; he endeavours to keep them from praying to God, because he hates prayer.

III. That Jesus was found in the temple. Here are three things more which I hope you will remember.

1. Children are sometimes found at very improper places. In the word of God, among other marks of the prosperity of Jerusalem, a multitude of little children is mentioned by the prophet Zechariah viii. 5. “ And the streets of the city shall be full of boys and girls playing in the streets thereof.” My dear children, the street is very often an improper place to play in. If the streets are not very wide, you cannot play with safety : children should not be found in roads where many carriages are continually passing by ; I had rather see children at play in a yard, or garden, or field, where they

are not in any kind of danger : children should not be found in a stable where there are horses : children should not be found near the water : children should not be found among a crowd of people, because they are likely to be pushed down and trampled on, or hurt by squeezing : children should not be found in Belzebub's temple, for that is the devil's boarding school : it is a school of scandal and of vice ; the certain road to ruin and everlasting misery : there you will learn all kinds of wickedness, every thing that can corrupt the mind, or ruin the soul—I mean the play-house, or any place of public amusement.

2. Sometimes children are found at places where they are not expected to be found : I have read of three little boys, who used to meet to pray in a saw-pit : who would think of finding children in a saw-pit at prayer to God, for the pardon of their sins, through the blood of Christ ?

3. What a delightful thing it is, when children are found in the place where Jesus was ; in the temple, the house of God : the church is the temple of God ; the church is his temple. There you hear the word of God : there you hear how much Christ loves little children : there you hear the commands of God, and you are bound to obey them : there you hear how happy good children will be, and how miserable wicked children will be : there you are told of the joys of Heaven, and the miseries of hell :

there you hear the ministers of God praying for you, that you may be good and obedient children ; the lambs of Christ, that you may go to Heaven when you die.

“ For you the public prayer is made,
O, join the public prayer ;
For you the secret tear is shed,
O, shed yourselves a tear.

“ We pray that you may early prove
The Spirit’s power to teach ;
You cannot be too young to love
That Jesus whom we preach.”

IV. We find that Jesus was found in the midst of company, sitting in the midst of the doctors. Here are three more things for you to remember.

1. Children should not be found in idle company : idleness is a root from whence many other sins spring, that are offensive to God. You cannot learn to pray from those who never pray themselves : children learn the ways and words of those children with whom they play.

“ From one rude boy that’s used to mock,
They learn the wicked jest ;
One sickly sheep infects the flock,
And poisons all the rest.”

Good children will not be idle, they will always find something to do ; if they are in want of employment, they will study their Bibles, where they will find both instruction and en-

tertainment. Idleness brings want : It is very sinful to waste your time in idleness. Samuel was not idle, when he was a very little boy he waited upon the Lord : Timothy was not idle, no, he knew the scriptures from a child, so he read his Bible, and remembered what he read : Bees are not idle, ants are not idle, birds are not idle. It is a shame for children to be idle.

“ In books, or works, or healthful play,
 Let your first years be past,
 That you may give for ev’ry day
 Some good account at last.”

2. Children should behave in a suitable manner when they are in company. There are some children who take the advantage when they are in company, because they know that their parents cannot then correct them for their faults. My dear children, you do not know how much you injure yourselves, and your characters, as well as hurt the minds of your parents, by this conduct. The persons who are present take notice of your behaviour ; and when they go home, they say to their children or others, “ I was quite sorry to see how such a little boy, or such a little girl behaved, if it had been a child of mine, I should have been ashamed, and have punished it severely for such bad conduct : I hope, my dear child, you will never behave so ; if you did, I should be very angry with you.” Those children may go and tell

“And what are children at the best,
But beggars charitably drest,
Poor little beggars, who receive
Nothing but what their parents give.”

3. Learn to be teachable : good children are humble, modest, teachable and attentive, and so must all those children be who wish to go to Heaven. In that happy place, the angels are all lovely and amiable, and so must all good children be, if they wish to dwell with Jesus in his heavenly kingdom. How delightful it was to the Lord Jesus, to see Mary sitting at his feet, listening attentively to the words which he spoke ; and she did not hear in vain. How pleasing it is, my dear children, to see you all so still and attentive ; I wish you may all say by your looks and actions—

“Give us, dear Jesus, ears to hear,
And hearts to understand ;
In trouble may we find thee near,
A Saviour close at hand.”

VI. We read that Jesus was hearing or attending to what they said. The text tells us that he was employed also in asking them questions. From this part of his employment you may learn, my dear children—

1. To seek instruction. There are many children who are very curious, and discover very early an enquiring mind ; some children will puzzle their parents to give them answers to some of their enquiries. A little girl once

asked me this question: If I should go to hell when I die, and pray to God when I am there, will he not take me to Heaven afterwards? no, my dear, I replied; don't you know what is said in one of your hymns?

“ Then 'twill forever be in vain,
To cry for pardon or for grace;
To wish I had my time again,
Or hope to see my Maker's face.”

It will then be too late to pray, therefore you had better pray to God now.

2. Children should manifest an earnest desire to be instructed, by asking questions when they are reading what they do not understand. A little boy, who used to read the Bible to me on the sabbath day, whenever he came to a word or sentence which he did not understand, used to stop and ask the meaning.

3. Children should endeavour to remember what they hear, that they may profit by it: this may be the last time—you may not hear of Jesus Christ any more—you cannot tell how soon you may die.

I will now conclude, my dear children, with a few admonitions; have a little patience, and listen to me a little longer, I will not keep you many minutes.

1. Remember that you are lost in sin: that you are all sinners, and stand in need of a Saviour to pardon your sins.

To follow thee the living way,
And do thy Father's will below.

"To Sion, as thy parents led
Thine infant footsteps in the way,
So may our parents lead us on,
While we with willing feet obey."

LECT. VI.—*The good Child's Petition.*

LUKE xi. 1.—Lord teach us to pray.

My dear young friends,

IT is a painful thought, that there are thousands in hell, who, while here on earth, never uttered one prayer to God, from the hour of their birth to the time of their death. Many have died, and with an oath or a curse upon their lips. Many have died, and many children too, praying to God; and full of holy joy, have sang his praise, while passing through the dark valley of the shadow of death. What are the prayers which you make use of? Some there are now within these walls, who never pray at all: some who only say a short prayer which they were learned when quite young: some there are who say, "I believe in God:" but his is not a prayer, it is only telling God what you believe; while, at the same time, you know

othing at all about the matter. There are
 ome children who add to their belief or creed,
 "Our Father," and this indeed, is an excellent
 rayer : it was taught by Jesus to his disciples,
 hen they came to him and said, Lord teach us
 o pray as John also taught his disciples ; and
 e said unto them, when ye pray, say " Our Fa-
 er who art in Heaven, hallowed be thy name :
 Thy kingdom come : Thy will be done on
 arth, as it is in Heaven : Give us this day our
 aily bread : And forgive us our trespasses, as
 e forgive them that trespass against us : And
 ead us not into temptation, but deliver us from
 vil : For thine is the kingdom, the power and
 e glory forever. Amen." How many of
 ou, my dear children, understand the meaning
 f God's prayer ? not one half of you. You say,
 ur Father who art in Heaven, when at the
 ame time, you curse, and swear, and lie, and
 eak the sabbath ; you disobey your parents,
 ever read the Bible, only when you are oblig-
 d to read it, and yet say, Our Father, while at
 e same time you have a wicked heart, keep
 icked company, indulge wicked thoughts, and
 o wicked actions. Remember, that God is the
 'ather of good children only ; but wicked chil-
 ren are a part of the devil's family ; Satan is
 heir father, and he was a liar from the begin-
 ing of the world ; so that we are not to won-
 er when his children tell so many lies as they
 o. Are you not often cross, ill natured, cruel,

and mischievous? you call God your Father, and at the same time, you obey the devil. You say, Hallowed, or sacred be thy name; and upon the most trifling occasion you will say, O Lord! O God! O Christ! God bless us! Lord look! this is taking the Lord's name in vain. You say, Thy kingdom come; and at the same time, you are the servants of the wicked one, and slaves of sin; you belong to Satan, and to the kingdom of darkness and iniquity. Thy will be done on earth as it is in Heaven; and at the same time, you oppose the will of God and do all you can to hinder it from being done, either by yourselves or others. It is his will that you should come here, from time to time, to hear of God; but you do not come: it is his will that you should pray; but then you do not pray: It is his will that you should read the Bible; but you do not: It is his will that you should be good children; but you are not. Why do you say one thing and mean another? Give us this day our daily bread. If you were to be asked who it was that gave you food, you would say, your parents: but who gave it to your parents? God. Forgive us our trespasses, or sins, as we forgive those who trespass or injure us: now when any have done anything amiss to you, forgive them; do not take revenge by treating them ill or speaking ill of them; this is revenge of animals rather than of children. If you expect God to forgive you *sins*, you must forgive others, your brother

your sisters, your school-fellows and playmates. Lead us not into temptation, but deliver us from evil. My dear children, you should not only pray to God to keep you from sin, but you should try and keep yourselves from it, by watching against the very appearance of evil, by forsaking your evil ways and wicked companions, for they will lead you not only into evil and sorrow, but misery without end. Thine is the kingdom ; and may all these children be subjects of the kingdom of God : Thine is the power ; O Lord exert thy power at this time, let thy work appear to thy servant, and thy glory unto these children, Amen : If but one soul be taught to seek the Lord, if but one child be brought to pray to God, for he will hear the prayers of a little child, to him shall be all the glory and all the praise.

Thus the prayer is concluded : Now, my young friends, attend to the lecture, and I hope you will go away wiser than you came, and know more of the nature, importance and necessity of prayer. The first question a child should naturally ask me, is this, To whom should I pray ? You say it is my duty, tell me the name, nature and attributes of that Being to whom my petitions are to be offered. His name is God. In his nature he is spiritual and eternal ; those who worship or pray to him, must worship him in spirit and in truth. He made you, therefore it is your duty to pray to him : he expects that you should love and

serve him, and how can you pretend to love and serve him, if you never pray to him? Could you but see God only once, you would think him the most lovely and most excellent of all beings. Are you not very young? a few years ago, you had no being at all? twenty years ago, you were not born; you cannot preserve your own lives; he that made you, can destroy you; besides, you are sinful creatures; you have provoked that God who made you, to be angry with you, and to take away all your comforts. Are you willing to continue under the anger of Christ forever? God is very gracious, he has not only encouraged you to pray to him, but promised to hear your prayers. Do you know how terrible the anger of God is? he can make you miserable in this world, and in that which is to come.

“ To Christ who reigns above the sky,
Your Father and your Friend,
To him let all your vows be paid,
And all your prayers ascend.

“ With all the love a Father feels,
He pities and forgives;
And tho’ our earthly parents die,
Our heavenly Father lives.”

The second question a child would ask is
What should I say when I pray to God? *Before I answer this, let me ask you a question and I should like to hear one of you answer it*
What is prayer? answer, Prayer is an offeri

of our desires to God, for things agreeable his will, in the name of Christ. Prayer is : desire of the heart. If you are hungry, I will ask for food : if you are thirsty, you will ask for drink : if you are lost, you will ask the right way : you will not ask for what I do not want. Do you know what your wants are ? Attend.

1. To wants of your bodies ; I mean, the things you want in this world ; they are called temporal wants : you stand in daily need of food and raiment, that you may not suffer hunger or cold ; you want the continuance of your health and strength, or you would pine away in sickness and pain. Can you preserve your own selves, or can any of your friends save you from danger ? do you not know that Christ is the author of all your comforts ? It is on him that you depend for daily food, and clothing, for health and strength, for recovery from sickness, for preservation from danger and death : It is certainly from God that you must seek all these things, by prayer : you never heard a beggar complain for want of words to express his wants, or that he did not know how to beg, or what to say : are you not exposed to dangers every day and every night ? do you not want the care of God to keep you, to preserve you from mischief, from fires, from violent and cruel men, and from all evils of every kind ? *cannot walk, without his help ; you cannot*

learn without his assistance, therefore you should pray for a retentive memory.

2. Spiritual wants : You are guilty creature and need the pardon of your sins ; you have hearts, but they are not holy, therefore must be renewed ; and since you cannot atone for your sins, or change your hearts, how earnestly should you pray that God would forgive your sins, and change your hearts, for the sake of his well beloved Son Jesus Christ. Remember how sinful you all are by nature ; are you not ready to commit new sins every day ? are you not apt to be angry without a cause ? to strive with others too soon, and call them names, for which afterwards, you are very sorry ? do you not fret and grow uneasy if other children have things better than you ? are you not apt to disobey your parents, or your teacher, when their commands are not pleasing to you ? are you not sometimes inclined to hide your faults by telling a lie ? do you not find yourselves too ready to learn that which is evil ? and to be indifferent or careless about that which is good ? are you not ready, sometimes, to do a thing privately, which is not allowed you, or which is forbidden ? O, my dear young friends, do you not find that there are a great number of things that you want ? and when you pray, you need not be at a loss for words, or for a blessing to ask of God ; see how much you ought to pray for the grace of God to keep you from sin daily.

“What is there Lord a child can do,
That feels with sin oppress'd :
There's evil which I never knew
Before, within my breast.

“My thoughts are vain, my heart is hard.
My temper apt to rise ;
And when I seem upon my guard,
It takes me by surprise.”

3. There are eternal blessings of which you stand in need ; for these you ought to pray to God. You cannot always live in this world ; your body must die, and be buried, and turn to dust in the grave ; but your soul or spirit cannot die, it must then go into another world ; you have been told, that Jesus, who was once on earth, and died for sinners, is now gone to Heaven to prepare a place for all that serve God, and love him ; do you think he will prepare a place for you ? can you bear to go like a stranger into another world, and not know where you are going ? You must stand before the Judge of all—are you prepared ? There is a Heaven for the righteous, who love Christ and pray to him ; and a hell for the wicked, who neither pray to him nor love him : can you even hope that God will save you from hell, and receive you to dwell with him and the holy angels, if you never pray to him for blessings ? Now I have told you what you should say to God when you pray to him.

A third question that a child should ask is Who should I pray for besides myself ? You

parents claim part of your prayers to
 Have you not a father and a mother th
 are bound to love and obey? would yo
 pray that God would give them grace, an
 able them to instruct you, and bring you
 his nurture and admonition? have you br
 and sisters? pray for them: have you f
 and relations? pray for them: your tea
 pray for them. You should pray for min
 too, they catechise and instruct you; and
 you hear them preach, you should pray
 blessing on what you hear: They pra
 you, and you should pray for them: pr
 your school-fellows, and for those poor ch
 who never pray, and who have no pare
 pray for them. O, my young friends, sa
 all your hearts, Lord teach us how to pra
 what to pray for, we cannot remember all
 things without thy help.

My dear young friends, after offering a
 short petition, a child would ask a fourth
 tion, Who will teach me to pray? Hea
 text, or shall I read it. "Lord teach
 pray:" by these words you find it is the
 that will teach you: Yes, my dear young fr
 by his Holy Spirit, he will bring all
 things to your remembrance, the Holy
 will sanctify your hearts and make them
 by the Spirit, you are taught the evil n
and awful consequences of sin against Go
the Holy Spirit, you are taught the ne
and importance of prayer: it is the Spi

ites in your hearts a desire to pray : it is the Spirit, that will teach you what you are to pray : it is the Spirit, that will keep your thoughts from wandering when you pray to God ; it is the Spirit, that keeps you from weariness, and slothfulness in prayer. True prayer comes from the heart, comes from God to the heart, and returns from the heart to God : see, dear young friends, how necessary it is to have such a teacher as the Holy Spirit.

Again, remember on that a child would ask how, in what manner, am I to pray to God ? Remember when you are going to pray, whom you are going to speak : it is God, and not man ; God is great, merciful, and majestic ; one who speaks the hearts and thoughts, more than the words or the posture.

“ When daily you kneel down to pray,
As you are taught to do,
God does not care for what you say,
Unless you feel it too.”

Remember you are praying to God, and not man ; therefore speak as if you were speaking to God alone ; a low voice in prayer is profitable, it may be so loud that yourself can just hear it, and you will find it of some use, to keep your thoughts from wandering ; let your thoughts be composed ; the reading of a chapter or a psalm will help to compose your thoughts, and fix them on divine things ; take

care that you do not mock God with your lips,
while your hearts are far from him.

“What foolish thoughts your hearts beguile ;
And when you pray or sing,
You’re often thinking all the while,
About some other thing.

“Some idle play or foolish toy,
Can send your thoughts abroad,
Tho’ this should be your greatest joy,
To love and serve the Lord.”

Be sincere in what you say, Christ ; pray
as if you earnestly wished that God would hear
you, not as though you did not care whether he
heard you or not. Be humble, when you re-
member that you are dust : It is a great conde-
scension in God, who is infinitely great as infi-
nitely good, to listen to the prayers of sinful
children, such as you are ; it shows that he is
very gracious and kind, to attend to the wants
of little children ; that he will not only hear,
but that he will answer their prayers, and give
them every blessing which they need.

“God is so good that he will hear,
Whenever children humbly pray ;
He always lends a gracious ear,
To what the youngest child can say.”

Pray with submission to the will of Christ :
imitate Jesus, and after you have prayed for ev-
ery blessing you want, say “not my will, but
thine be done ;” not as I please, O Lord, but

me what thou knowest to be good and proper for me : Remember to ask for every blessing and every favor in the name of Jesus Christ, in the sake of what he has done for children.

“ Dear children, never never dare
To act the trifler’s part ;
Nor think that God will hear a prayer
That comes not from the heart.”

sixth question that a child would ask is, how often should I pray? At least every morning and evening : there are some children who pray to God, or rather say their prayers, in the evening ; some say the Lord’s prayer and a hymn ; some say only a hymn, or part of a hymn, and then they think they have done all that is required of them ; their parents are satisfied, the children are satisfied ; but God is not satisfied.

“ You never can be said to pray,
From what your lips are saying ;
’Tis when your lips and heart unite,
That God beholds you praying.”

When you lie down to rest at night, before you go to bed, thank God for his care of you during the day? you should likewise endeavour to remember what sins you have committed during the day, and beg of God to pardon them, for Christ’s sake ; you ought to implore his protection through the night, that you may lay yourself down in peace and sleep ; for remember

that it is God alone that makes you to dwell in safety : When you rise in the morning, can you sit down to your breakfast, or go abroad to school, or any where else, before you return your thanks to God for his kindness to you through the night, and entreat his blessing upon yourselves and friends, and what you are about to do in the day ? But you may pray oftener than night and morning—Daniel prayed three times a day ; David prayed three times a day, morning, noon and night : I knew a young girl, about twelve years of age, who used to go up stairs to pray to Christ by herself, as soon as she came home from school in the morning : I am afraid there are not many who do so.

One more question may be asked, and I must answer that before I tell you of any more little girls and boys : Where may I pray ? Isaac prayed in the field ; Daniel, in the lion's den ; Jonah, in the fish's belly ; Samuel, in the temple ; Christ, on a mountain ; Peter on the house top. Children commonly pray in their chambers ; I have told you of three little boys who prayed in a saw-pit : I knew a little boy, who used to pray sometimes as he was walking in a lane, or in the street, sometimes in the garden, or in the hay-loft : Remember, that it is not the place, nor the time which God regards ; but the heart. He will hear you whenever you pray, and wherever you pray : He is more ready to *hear* than you are to pray, and more ready to *forgive*, than you are to ask forgiveness : He

u, if it is but a sigh, or a groan : He
ll the steps you take to a throne of
There is not a more lovely sight, nor
is more pleasing to God, than to see a
d on its knees in prayer to God.

now going to relate some of the most
le prayers. Susan's prayer—Then
neeled down, and were all very atten-
ear the little girl pray for her father in
—"O God, my heavenly Father, I love
ause thou art always good ; and I hope
father will be good too ; and then my
Father will love him, and make him
O make him good, and we shall all be
The effect of this prayer on her father
great.

's prayer—a little boy used the follow-
s—"Now, O Lord, save me, a sinful
d a vile sinner : I know I have sinned
ee many times : O Lord, I would not
ied against thee if I could have helped
rd, I wish I had not ; do hear, O Lord
a poor sinful child : Christ was cruci-
Lord, save me for his sake : O this
nine, that must be in Heaven or hell
Keep me this day, and month, and
l if I should live twenty, or forty years,
o live to thy glory."

eth's prayer—A little girl of this
d to her teacher, a little before she
arewell *my friend*, my ever dear teach-

er ; the last prayer I make to God shall be for you ; and whenever your Saviour calls you home, I will (if he permits me) with pleasure come out of the golden gates to meet you, when your soul leaves the body, and join the angels in conducting you to our Immanuel."

John's prayer—A little boy who was bitten by a mad dog ; when informed, the doctor was sent for, but he closing his eyes and folding his hands, said, "O my God, thou canst do more for me than the doctors can ; thou hast washed me in the blood of the Lamb, take me to thyself ; I shall not stay long now, I must die and go to the bosom of my Jesus."

" To Heaven can reach the softest words,
A child's repenting prayer ;
For tears are seen, and sighs are heard,
And thoughts regarded there."

But what shall I say to those who never pray ; who rise in the morning and lie down in the evening, and never utter one single word to God at all ? My dear children, where do you sit ? what are your names ? what, not pray to God ! I do not know how to pray. Have you parents ? Yes. Well, do they not teach you to pray ? No. Do they ever pray ? I never heard them. Ah, my dear children, I pity you. O ye praying children, hear this—here are children who never prayed to God in their lives ! *O, pray for them, that the Lord would teach them to pray : their minds are ignorant of*

Christ, and religion, and heavenly things. Is it not a pleasing thing to think, that God has promised to give his own Holy Spirit, to instruct and teach you how to pray? Do you not read in the Bible, if fathers give good gifts to their children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? You, my dear children, who never yet prayed to God, have only to use the words of the text as a prayer; and to put up the prayer of the publican, saying "Lord be merciful to me a sinner." You have need to say, with Mary Turner, Lord give me a new heart. What whisper is that I hear? "Lord teach us to pray."

"Lord teach a little child to pray,
Thy grace betimes impart;
And grant thy Holy Spirit may
Renew my infant heart.

"A sinful creature I was born,
And from the birth I stray'd;
I must be wretched and forlorn
Without thy mercy's aid.

"But Christ can all my sins forgive,
And wash away their stain;
And fit my soul with him to live,
And in his kingdom reign.

"To him let little children come,
For he hath said they may;
His bosom then shall be their home,
Their tears he'll wipe away.

“ For all who early seek his face,
 Shall surely taste his love ;
 Jesus shall guide them by his grace,
 To dwell with him above. ”

LECT. VII.—*The Way to be Wise.*

JOHN v. 39.—Search the Scriptures.

My dear young friends,

THE Bible is the best book in the world : It is the only book that can make you truly wise and truly good. It may well be compared to a river, whose waters, in some places, are so shallow that a lamb may walk through it, and in other places, so deep that an elephant may swim. It is not to be compared with any other book, not only because it speaks the truth alone, but because it changes the heart, and raises the thoughts from earth to Heaven. It has no trifling stories, as many other books have ; even those parts which relate the histories of good and bad men, are full of excellent lessons of instruction. Here are lessons for the young, as well as for their parents : lessons which teach us God's love to early piety : this we see in the calling of Samuel, while yet a child ; and his hatred to young sinners in sending his judgments upon the sons of Eli. A

who was condemned to die for his love and his regard for the Bible, when he came to the stake, took his final leave of all here below in these affecting words—
 Farewell, sun and moon : farewell all the works of creation, and all the comforts of life : farewell my dear friends : farewell my relations : and farewell thou precious God.”

King Darius, the king of Israel, made this public profession—that the word of God was more to him than thousands of gold and silver ; sweeter than honey or the honey comb. How precious must the Bible must be : It is the book of life ? Yes, it is certain that God has given us the Bible ; and what the Bible says you must regard as the Word of God ; as his voice speaking to you : you are told and taught to believe, because in 2 Tim. iii. 16. it is thus

“ All scripture is given by inspiration and is profitable for doctrine, for reproof or correction, for instruction in righteousness.” Wicked men say, and pretend to believe the Bible is not true, only because they do not like it ; and when it reproves them for sin, they despise the book, and would, if they dare, throw it in the fire. A party of young men, who were exceedingly wicked, met together one day, and in the midst of their wickedness, and in a very bold and folly, they came to an awful resolution to burn the Bible ! accordingly a large

fire was prepared ; the Bible was laid upon the table, and near it stood a flowing bowl of liquor, to drink after the dreadful action was performed. One of the most wicked and daring in the company, was appointed to carry the Bible from the table to the fire : he took up the sacred volume, and was walking towards the fire ; he cast his eyes on the Book in his hand ; a sudden trembling seized him in every part of his body ; paleness covered his face ; he came back to the table, and laid down the Bible, saying—“ Let us not burn that Book, till we get a better.” This young man afterwards lived to experience its value and taste its sweetness even on a dying bed.

“ O bless the Lord for Bibles given,
To teach our souls the way to Heaven.”

I. Let us enquire what you are to search ? The scriptures, or sacred writings, which we are told were written “ by holy men of God, who spake as they were moved by the Holy Ghost.” The word search, means to read, as to seek for any particular part ; you are desired to search, by him who knew the value of the book which he commands you to read. The old Testament was all that was then written, but the New Testament is now added, by which their value is much increased, their harmony displayed, their meaning explained, and their beauty set forth. The Bible is the name by which this precious Book is mostly called ;

ome say, the Holy Bible ; others, the Word of God, because, the things which the Bible contains, were spoken by God, and written “ by holy men, who spake as they were moved by the Holy Ghost.” It is called the Old and New Testaments. The Old Testament was written by Moses and the prophets ; the New Testament by the evangelists and apostles. The Old Testament contains thirty-nine different books ; and the New, which has been written since the coming of the Lord Jesus into the world, contains twenty-seven books. This precious Book contains a variety of important truths, which may be divided into history, doctrine, prophecy, each of which are equally instructive and important. There are excellent examples for you to imitate : important doctrines for you to believe, and precepts for you to obey ; mysteries, far above the understanding of the wisest of men ; while many parts are plain and simple, that a little child may learn the way to Heaven.

“ How glad the heathen would have been,
That worship idols, wood and stone,
If they the Book of God had seen,
Or Jesus or his Gospel known.”

vessel sprang a leak at sea, and was sinking very fast ; when the sailors jumped into the boat. One of them, at the hazard of his life, ran into the cabin for something he had forgotten. When he came back to the boat, behold

it was a Bible ! which he esteemed so much, as to run the risk of his life to save.

II. I will endeavour to show you why you should search the scriptures, or, I might say, and perhaps you will understand me better, if I say, why you should read your Bibles. After having told you what you are to search, or read ; the next thing is, to give you some reasons to urge you to search the scriptures : and I assure you I can give you some very good ones. One reason is, because it is not only the best book, but it is God's Book. If you were at a distance from home, and your parents sent you a letter, would you not read it ? O yes, that you would, I am sure ; and will you not read what God has written for you ? A little girl once said, that the Bible was God's word, and that the catechism was the Bible's word.

Another reason is—because you do not know what the Bible contains ; and if you are ignorant of the important and glorious things which are in the Bible, you are strangers to the only things which can make you happy in this life, and happy forever in the world to come. Let me briefly tell you what things these are, which you ought to know. The scriptures will tell you who and what God is : that he is a Spirit ; that he is eternal, holy, wise, powerful and good : They will tell you what you are : that you are all sinners, born in sin and shapen in iniquity : that your thoughts and imaginations are evil from your youth ; that you go astray from the

womb, speaking lies ; that childhood and youth are vanity ; that your hearts are deceitful above all things, and desperately wicked ; that your natures are depraved, your understandings darkened, your passions sinful, your affections earthly, and your souls exposed to the wrath of God ; that your bodies were formed of dust, and will return to dust again ; but that your souls are immortal, and will live forever.

The scriptures tell you what is your duty to God and man : That thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind ; and that thou shalt love thy neighbour as thyself : on these two commandments, said Christ, hang all the law and the prophets.

The scriptures tell you of a Saviour, who was God ; but came down from Heaven, and became man, that he might save your souls from the wrath to come ; they tell you that he suffered hunger and thirst, temptations and trials ; that he became a man of sorrows and acquainted with grief ; that he was sold by Judas, denied by Peter, and forsaken by the rest of the disciples ; that he was falsely accused, unjustly condemned, buffeted, scourged and spit upon ; that he was crucified on the cross, and gave himself a ransom for you : He suffered, that you might be happy ; he died, that you might live forever.

The scriptures tell you the way to Heaven : *That Christ is the only way to God the Father ;*

that whosoever believeth in him, shall not perish, but have everlasting life : They tell you that he is gone to Heaven, to prepare a place for all those dear children who serve God, and love his Son Jesus. They tell you that it is on account of what Christ has done, that you will be admitted into Heaven, and not on account of any thing that you can do.

The scriptures relate to you, the history of the creation of the world ; the fall of Adam ; the flood ; the building of Babel ; the plagues of Egypt ; the giving of the ten commandments ; the journey of the Israelites through the wilderness, and the miracles attending it : There are histories of good and of bad children, as well as of wicked and of holy men ; but, above all, there is the history of Jesus Christ, his birth, his life, his miracles, his suffering and death.

The scriptures give you the real characters of Cain and Abel, of Noah, Enoch, Abraham, Isaac, Jacob, Esau, Joseph, Jabez, Samuel, Abijah, Josiah, Obadiah, Solomon, Timothy, Mary, Martha, Dorcas, Lydia, Phebe, Priscilla, Rebecca, Sarah, Abigail, Hannah, Esther, Ruth, and the elect Lady. My dear little girls, will read and learn the thirty-first chapter of Proverbs, from the tenth verse to the end.

The scriptures speak of God's punishing wicked children. God set a mark upon Cain ; denounced a curse upon Ham ; commanded the stubborn son to be put to death ; caused the

children who mocked the prophet Elisha, to be torn in pieces by the bears ; and Absalom to be hung in the boughs of an oak, for his undutiful conduct to his Father.

The scriptures give you an account of some remarkable prayers.—The prayer of Jabez, the prayer of Solomon, the prayer of Auger, and the Publican's prayer, which is very suitable for every child—"God be merciful to me a sinner."

The scriptures tell that little children die. David's child died ; the Shunemite's little boy ; and the Ruler of synagogue's beloved daughter, all died when they were very young:

The scriptures declare, "That the dead, small and great, shall attend before God ; that he will bring every work into judgement, with every secret thing, whether it be good or evil ; that the wicked shall go away into everlasting punishment, but the righteous into life eternal.

Thus, I have very briefly told you of a few of the good things, which this precious book contains. But who is it that speaks these words—"Search the scriptures?" It is Jesus, it is Christ the Saviour, your best Friend : it is his desire, it is his command : and if you love him, you will keep his commands. And Jesus himself gives you two every important reasons ; "for in them ye think ye have eternal life ;" that is, the scriptures show you how to obtain it ; "and they are they which testify of me ?" *that is, the prophets bore witness to his coming,*

and they fortold that he should come, to take away sin, by the sacrifice of himself. This is therefore another very powerful reason, because it is Christ that tells you to search the scriptures.

III. I must tell you how, or in what manner, you should search the scriptures, or in other words, how you should read your Bibles.

1. Read the scriptures as if you really believed them to be true. Ignorant men could never have been the authors of a book to make you truly wise ; bad men could not invent a book that will make you good and happy : you cannot read the Bible, in a profitable manner, if you think at the same time, that what you read is false. The salvation of the soul depends upon the truth of the Bible : remember, when you read the scriptures, that they were written by Him who cannot lie.

“ His word is everlasting truth,
How pure is every page ;
That holy book shall guide your youth,
And well support your age.”

2. Read the scriptures with a high regard for their value ; as if you really thought the Bible precious, for it is infinitely valuable, “ more precious than rubies, more to be desired than gold, yea than much fine gold.”

“ This is the field where hidden lies,
The pearl of price unknown ;
Those children are divinely wise,
Who make that pearl their own.”

A poor woman who could not read the Bible, rose one hour earlier in the morning, and sat up one hour later in the evening, that she might earn a penny more every day, and with this penny she hired a little boy to read a few chapters in the Bible to her every day.

3. Read the scriptures, with an earnest desire to understand what you read ; that you may indeed be made wise to salvation : O that you may imitate the example of Timothy, and know the scriptures, even from a child. What you do not understand ask some older person to explain it to you : remember what they tell you, and think of it when you read that part again. Read, that you may know more of God, of his nature and perfections, that you may know more of yourselves as sinners and of Christ as a Saviour, as the only refuge from the wrath to come.

4. Read the scriptures, with diligence : make it a rule with yourselves, to read a part every day : let no day pass without reading a chapter at least. Read with attention and care ; think upon what you read, apply the word to yourselves ; when you have read a chapter, endeavour to learn some lesson of instruction from it, and turn the words you have read into a prayer. There is no occasion for you to read the Bible in order, I mean from Genesis to Revelations ; but you may read select parts, such as the book of Genesis, Proverbs, Psalms, Gospels, and the

Epistles. Here let me recommond to your notice, a book, called the Beauties of the Bible; it is an excellent book for young persons. There is also a smaller book, suitable for children six or seven years old, called Bible Stories; both these are suitable books for children to read.

5. Read the Bible with reverence : Remember it is the Word of God ; it is a holy Book ; a sacred treasure, and ought to be taken care of : never let the Bible lay about, and when you read it at school, be very attentive, let others see that you love the Bible.

Lastly. Read the scriptures, with earnest prayer to God for his blessing upon what you read: Many persons complain that they do not understand the Bible : It is because they do not pray to God. What did David say, "Open thou mine eyes, that I may behold wonderous things out of thy law." When you read the scriptures, say, O Lord teach me to know and do thy will ; send thy Spirit to assist me, while I read, and grant that what I read may make me wiser and better. Pray before you read, and while you read, and after you have read the scriptures ; this, my dear children, is the way to be truly wise indeed.

"Lord make me understand thy law,
 Shew what my faults have been ;
 And from the Gospel let me draw.
 Pardon for all my sins.

“ Here would I learn how Christ has died,
 To save my soul from hell ;
 Not all the books on earth beside,
 Such heav’nly wonders tell.”

IV. I will proceed now, my dear children, to tell you some important advantages which those enjoy, who search the scriptures.

1. The scriptures will impress your minds. God is every where : He is in Heaven, in hell, and on earth : there is nothing hid from his eyes, “ Thou God seest me,” should be in your thoughts all the day. The evil of sin : The scriptures describe it to be that abominable thing which the Lord hateth, and which you ought to hate. God is of purer eyes that to behold evil ; the wicked shall not stand in his sight ; he hateth all the workers of iniquity : They tell you, that there is none good, no, not one, because all have sinned and come short of the glory of God.

2. The scriptures will renew your hearts—make you new creatures in Christ Jesus : Then you will see with new eyes, and hear with new ears ; then, my dear young friends, shall you rejoice in the Lord, “ being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

“ Retire and read your Bible to be gay ;
 There truths abound of sovereign aid to please.”

3. The scriptures will inform your minds :
The scriptures contain the greatest treasure

of mental improvement, and will tend to make you not only more pious and moral, than all other books can, but likewise more rational and wise. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandments of the Lord are pure, enlightening the eyes." By reading the scriptures with care and attention, you will indeed have "more understanding than all your teachers."

4. The scriptures will regulate your conduct. "The word of God will be as a lamp unto your feet, as a light unto your path. Wherewithal shall a young man cleanse his way?" attend to the answer "by taking heed thereunto, according to thy word. Keep thy heart with all diligence, for out of it are the issues of life. Watch and pray, lest ye enter into temptation. Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths."

5. The scriptures will guide your actions. They tell you what is displeasing to God: that there are six things which the Lord hateth; yea, seven which are an abomination unto him—A proud look—a lying tongue, and hands that shed innocent blood—an heart that deviseth wicked imaginations—feet, that be swift in running to mischief—a false witness, that speaketh lies—and he that soweth discord among brethren. My dear young friends, take

avoid these seven things, and endeavour to avoid them.

6. The scriptures will direct you in the choice of your companions. "My son, if sinners enclose thee, consent thou not : enter not into the assembly of the wicked, go not in the way of evil men, avoid it, pass not by it, turn from it, pass away ; for they sleep not, except they have done mischief, and their sleep is taken away, unless they have caused some to fall ; for they eat the bread of wickedness, and drink the wine of violence ; but the path of the just is as the shining light, that shineth more and more, unto the perfect day." Thus, the scriptures will preserve you from sin, encrease your happiness in this life, and set before you an open door, and direct you to endless happiness beyond the sky.—
To conclude—

7. The scriptures will powerfully support you at the hour of death. Remember, it is Jesus who gives command, Search the scriptures.

"Jesus can make a dying bed,
Feel soft as downy pillows are ;
While on his breast you lean your head,
And breathe your life out sweetly there.

' Though you walk through the valley of the shadow of death, you shall fear no evil, for God will be with you.' The scriptures tell you, that "the wages of sin is death ;" but in the next verse you read, that "the gift of God is

eternal life, through Jesus Christ our Lord. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." This is what the Bible says : now then, my dear children, obey the voice of Jesus, Search the Scriptures, for this is the only way to be truly wise.

"O may I love my Bible more,
And take a fresh delight,
By day to read those wonders o'er,
And meditate by night."

"This is a precious book indeed !
Happy the child that loves to read !
'Tis God's own word, which he has giv'n
To shew our souls the way to heav'n !

"It tells us how the world was made ;
And, how good men the Lord obey'd :
Here his commands are written, too,
To teach us what we ought to do.

"It bids us all from sin to fly,
Because our souls can never die :
It points to Heav'n where angels dwell ;
And warns us to escape from hell.

"But, what is more than all beside,
The Bible tells us, Jesus died !--
'This is its best, its chief intent,
To lead poor sinners to repent.

“Be thankful, children, that you may
 Read this good Bible every day :
 ’Tis God’s own word, which he has giv’n
 To shew your souls the way to Heav’n.”

LECT. VIII.—*Danger of Bad Company.*

PROVERBS i. 10.—My son, if sinners entice thee, consent thou not.

My dear young friends,

SUPPOSE a person was to come to me, and say, What do you think of such a little boy, or such a little girl? I would directly ask, Who were your companions; and from that I should be able to judge of your character, and of all what kind of children you were. There is an old proverb, and it is a very true one, “A man is known by the company he keeps.” Bad companions will make you, in time, as bad as they are: Attachments are formed, and intimate companions are chosen at a very early age. We find children of four or five years old have their little favorites, either at school, or in the neighbourhood, where they dwell: Boys have formed a friendship, at school, which has lasted when they have grown up, and continued till death, which separates dearest friends, has parted them assunder in the years of manhood.

or old age. Equally strong, if not more so, is the intimacy formed between females, or girls; they have their favorites among their school-fellows and playmates, without which, they cannot go to or from school; in whose company they greatly delight, and without them they cannot go to any place of instruction, or amusement: even the name of a dear companion, sounds delightful, and the thought of a separation, causes tears and sorrow. Some intimacies formed in youth, have been more strongly united by friendship, than by the ties of natural affection. Some of you would do more for a particular friend or companion, than you would for your brother or sister. If Solomon was here, I think he would thus address you—But let us attend to the words of the text, “My son, if sinners entice thee, consent thou not.”

I. I wish you to take notice of Solomon's parental affection for the young: My son: My boys, do you hear how Solomon speaks to you? Listen to him, for he was the wisest man that ever lived on earth: My son, are words which are often made use of by Solomon in the book of Proverbs; and by them, he does not mean boys only, but all those young in years, and under the authority of their parents.

Let us take some notice of these two little words, “My son.”—There is something very kind and affectionate in them: Hear, my dear young friends, My sons and daughters, says the wisest of men, attend to one who has the same

regard for you as a parent ; one who wishes to promote your present happiness and eternal felicity : My sons and daughters, attend to me, for I assure you that I take a great interest in your welfare : I am very much concerned for the salvation of your souls : ‘ My heart’s desire and prayer to God for you is, that you may be saved : ’ I have been young myself, I know the temptations to which the young are exposed, and the snares into which you are most likely to fall : I feel for the dangerous condition in which you are : the paths you walk in, are full of traps and snares : Among the various instruments which Satan employs for the ruin of your characters, your bodies, and your souls, there are none more dangerous, or more successful, than bad companions. Listen therefore to the advice of Solomon, and regard the caution which he gives you, with attention.

II. Hear, my young friends, and attend to Solomon’s general character of bad companions ; he calls them sinners ; you often read and hear this word, *sinner* ; but few of you, if any, have considered, or know what it means. All children are sinners, by nature ; but there are some children who are greater sinners than others, by practice ; I mean, some children are worse than others in the sight of God and man. A sinful child is one whose heart is wicked, whose actions are sinful, whose words are idle and filthy, whose thoughts and imaginations are continually evil. Wicked children, such as S

lomon calls sinners, have no fear of God b
their eyes, and no love to Jesus in their he
they will destroy much good.

“From one rude boy that’s used to mock,
They learn the wicked jest ;
One sickly sheep infects the flock,
And poisons all the rest.”

Wicked children laugh at every thing t
serious and awful, and have no delight i
thing that is good. Sinful children are di
dient to their parents ; for those children
do not obey God’s commands, will not pa
regard to the authority of man. Sinful chi
never pray ; they know not how to pray
they cannot bear the Bible, because it is a
book ; it describes their characters, and
demns their conduct. Wicked children,
are called sinners, do not think it any hai
lie, to swear, to steal, to cheat, or brea
sabbath ; they laugh at the most sinful an
ing actions, and think that they deserve
commended for them, and glory in their sl
Wicked children are called fools by Solo
he says they make a mock at sin, and
companion of fools shall be destroyed.

Sinners : remember, when I say sinne
mean wicked children, are idolaters :
adore Satan, the god of this world ; thou
appears in the shape of a roaring lion.
blaspheme and take the name of the Lo
vain. They are thieves, and rob God

er which is due to him as their Creator, and will rob you of your peace and happiness in this world, and of eternal joy in the world to come. Sinners are liars ; they tell you that there is more pleasure and happiness in the ways of sin, than there is in the ways of religion : they are sabbath breakers ; and I may be bold to say, that sinners commit more sin, do more mischief on that day, than on any other. Sinners, or wicked children, are murderers : they commit the worst of murders, by seducement and allurements ; by their flatteries and pretended enjoyments ; by their pernicious conduct and example : by sin, they crucify the Lord, they murder their time, waste their strength, grieve their friends, break the hearts of their parents, and thus hasten their deaths ; but the most awful murder of all is, the ruin of their own souls, and the souls of their companions.

I do not mean that they kill the soul, but that they are the means of its eternal misery. They are double murderers ; but, to finish the character of bad companions, whom Solomon calls fools in the text. I will remark once more, that they are the devil's favorites ; wicked children are among the number of Satan's best friends ; if there is any place in hell more miserable than another, it will be reserved for these favorites, who will receive the wages of sin from Satan, their master, and he will pay them to the utmost : Then, those who have tempted or seduced others into sin, will have their misery

aggravated and increased, from the curses and bitter reproaches of those whom they have deceived by their conduct and example.—We will now attend,—

III. To Solomon's striking account of the dangers to which young persons are exposed, from their snares. O, how artful wicked children are : Solomon tells you how they act, and the manner in which they endeavour to draw others into sin : they do not compel or force you to go with them, but they entice, they allure and draw you into their company by fair promises : sinners love company in sin : they will have more companions than they wish for in hell. A merry evening may bring a sorrowful morning. I will endeavour to tell you how you are enticed, and by whom.

1. They use enticing words : they tell you of the pleasures they enjoy ; of the happy seasons which they have spent in such and such places, with such and such children, or young persons, and they promise you the same enjoyments : but their promises are vain : while they tell you of the pretended joys and imaginary pleasures, they do not tell you of the stings which conscience gives, after their evening's entertainment or their midnight frolic. They tell you it is pleasant to enjoy a sail on the water, or a ride into the country, or a walk in the fields on a fine sabbath day ; but they forget the anger of that God who has commanded you to "Remember the sabbath day, to keep it

oly." They tell you there is no harm in robbing an orchard, or staying out a little later than you ought, on a fine summer evening ; they laugh at your objections, and persuade you to excuse yourselves, by telling a lie. They seem to be always merry and always happy : But Solomon says, that even in laughter the heart is sorrowful, and that the end of mirth is heaviness.

2. They make use of enticing actions ; a wink with the eye ; a beck with the hand ; a sign with the finger, have often enticed a child to mischief and sin, and been the cause of shame and sorrow. A forcible pull by the hand or the arm has often led, or I might say, forced them from the way that was right, into the way of that which is evil. You have been drawn in by bad company, before you were aware of the consequences : a joke may be carried too far, and a frolic may lead to shame, to fines, to imprisonment and death.

3. By enticing looks. By a look many persons understand much, and looks have done much mischief, where words could not be employed.

4. By whom, or what, you may be enticed. By your school-fellows, your playmates, your brothers and sisters ; sometimes by your parents ; they may be so ungodly as to promise you a reward for doing that which is not right in the sight of the Lord. A gentleman, I ought

to say a sinner, or wicked man, used to teach a child to swear, and reward him with a penny: after some time he went away; the child cried and said, now Mr. **** is gone, nobody gives me a penny for saying God d—n. The sound of a violin or fiddle, and a quick tune, have enticed many into bad company, and ruined them both body and soul. A dancing young woman was the cause of the death of John the Baptist; that was dear bought pleasure which Herod enjoyed, when he was obliged to give the head of a holy man, for his enjoyment.

IV. Let us attend to Solomon's warning, which is given to all "Consent thou not." And here I shall show you your danger, and then give you the caution.

1. There is great danger in being a companion of sinners. Bad companions will make you less afraid of sin: When you hear them swear, as if there was no God to punish them, and lie, as if there was no hell to torment: When you see them live, as if there was no other world but this, as if there was no happiness to obtain and no misery to avoid; it will make you think very lightly of sin, and in time, you will love to sin as much as your companions; you will think, as they think; say, as they say; and do, as they do. Bad companions will teach you to laugh at religion, to despise good advice, *and treat those children who love their Maker, with scorn and contempt.* Bad companions *will teach you to forget the one thing needful,*

put off the awful concern of eternity, to a sickness, or a dying hour, till it is too late and you will be led to exclaim, with exanguish of soul, "The harvest is past, the summer is ended, and we are not saved!" Companions will teach you to desire sinful pleasures, and entice you to use sinful ways in order to obtain them. Another evil is, that you will not only be enticed to commit sin, but tempted to excel in it; to take the lead in doing that which is sinful and wicked. To keep company with sinners, will harden your hearts, corrupt your principles, curse your earthly blessings, sear your consciences, destroy your spiritual pleasures, shorten your life, injure your character, hasten your death, deprive you of favour, ruin your souls, and plunge you into eternal misery.

Consent thou not." Keep no company with sinners; go not with them; enter not in the path of the wicked, and go not in the way of sinners; avoid it, pass not by it, turn from it, flee away; the wicked do not live out half their days.

My dear young friends say to all evil companions—

"No longer will I ask your love,
Or seek your friendship more;
The happiness that I approve,
Lies not within your power.

“ In vain your words accost my ear,
 And tempt my heart anew ;
 I cannot buy your bliss so dear,
 Nor part with Heaven for you.”

Mr. Theatre will entice you by saying, Come and pay me a visit, and you shall have the most exquisite pleasure—consent thou not. Of all the various and fatal methods made use of by the enemies of God and religion, to ruin the morals of the young, none are more fatal, none more mischievous than bad books : A bad example though it is productive of great evils, extends only to those who are near enough to observe it, and live within the reach of its baneful influence ; but a wicked book will poison the mind, and continue to destroy the souls of the young, when the author lies silent in the dust : It is impossible to tell the bounds of its fatal effects particularly if it is entertaining and amusing ; it is then like poison thrown into a river ; it is carried to the utmost part of the world ; it silently enters the cottage of the simple countryman, finds its way to the shepherd's humble cot, and the shop of the industrious tradesman ; it is destructive to all ages, ranks and conditions of men, but more particularly to the young and thoughtless, to them its breath is poison and its touch death. Miss Novel will say to you, come and spend an hour or two with me and my dear Miss Romance, you will be highly entertained. Whatever pleasure or entertainment such books

may afford you, remember, they are forbidden by God : Therefore, consent thou not.

Mr. Song-book will say to you, Make choice of the prettiest of my relations you can find, I will amply reward you, if you commit me to memory, I shall give you pleasure and teach you a lively and beautiful tune into the bargain. First enquire, if this was Mary's choice, if this was that good part which could not be taken away? if it was not, then be warned, consent thou not. If wicked children say to you, Your parents sell such and such things, I wish you could get me some, you can have plenty, but I cannot obtain any of these things without your parent's knowledge. No, my dear children, consent thou not. For whoso robbeth father or mother, and saith it is no transgression, the same is a companion of the destroyer. If your companions say, don't go to school, but go with us to such a place, where we shall have this and that and other good things—consent thou not ; though your sin may not be known, yet you “be sure your sins will find you out.”

I will endeavour to give you a few directions in the choice of your companions. See their conduct is good. Say as David did, “Be not a companion of them that fear thee.” Let your companions be such as love God. For whom God loves, we ought to love. Let these such little children as love Jesus : if they be their Friend, or they know him as such,

ey will be your best friends. Let them be
 ch as love prayer, so that when you go to vi-
 t them, and they come to visit you, you may
 e able to go to your heavenly Father, and join
 ogether in prayer to him for his blessing on
 ou both. There was a little girl, who used to
 pray with her playmates whenever they came to
 see her ; so should you. Let your companions
 be such as love the Bible : when you are to-
 gether, read the Bible ; and tell one another
 what you think of what you read and hear from
 the Bible. Let your companions be such as
 are obedient to their parents, and kind to their
 brothers and sisters : if they are disobedient
 and unkind they will learn you to be so too ; you
 will not gain any thing that is good from them.
 Let them be industrious children : never keep
 company with idle children ; for they are chil-
 dren who are ripe for every mischief, they ar
 at every one's beck and call, and are in a fa-
 way to that which is worse than nothing. L
 your companions be such as love their scho
 and their books, for if they are idle at scho
 and you sit near them, or chuse them for yo
 companions when school is over, they will m
 you as bad as themselves : never go with th
 children who play truant. Let your com
 ions be such as are sensible children ; then
 will be likely to learn wisdom from t
These are the companions that will do you
and be useful to you ; from them you w
ceive instruction, and to their advice you

to attend. "You should be walking with the wise, that wiser you may grow."

Chuse those children for your companions, who will stand by you in the time of danger: not those children who come round you, only when you have something to give them: you will have many companions who will seek to be friends with you, only for what they can get: despise them; for when you need their friendship most, they will be sure to leave you to help yourself as well as you can. "A friend in need, is a friend indeed." Trust none of your friends with a secret, that would hurt your character in the sight of others; because the first time you displease them, they will reveal all your secrets out of revenge: When such children have once abused the confidence that you put in them, take heed of trusting them again; they are false friends. Never be angry with your companions without a real cause; always examine into the matter; do not go by what you hear, nor yet by what you see, at all times. Keep no company with proud children; but let humble and meek children be your companions; for they will not be so easily offended, nor wilfully hurt or offend you. Keep not company with cross and ill-natured children; for you will, at one time or another, feel the effects of their temper. When your companions fall out, or quarrel with each other, do what you can to make peace: never strive to increase

ger already kindled, and so become the partners in their guilt.

But, my young friends, recollect that there is the Friend, which you ought to seek the friendship of, above every earthly companion : He is one who has done more for you, than the dearest earthly friend can ever perform ; whose love and friendship was so great, that he died for you, that you might be happy. He will be your Friend when all others forsake you : In life and death and throughout eternity. Remember that he is one that loveth at all times, and sticketh closer than a brother.

Now, my dear young friends pray that God would guide you in the choice your companions, and bless you with serious and sincere friends.

“ Why should I join with those in play
In whom I’ve no delight,
Who curse and swear, but never pray,
Who call ill names and fight.

“ I hate to hear a wanton song,
Their words offend my ears ;
I would not dare defile my tongue,
With language such as theirs.

“ Away from fools I’ll turn mine eyes,
Nor with the scoffers go ;
*I would be walking with the wise,
That wiser I may grow.*

“ From one rude boy that’s us’d to mock,
 They learn the wicked jest :
 One sickly sheep infects the flock,
 And poisons all the rest.

“ My God, I hate to walk or dwell
 With sinful children here :
 Then let me not be sent to hell,
 Where none but sinners are.”

LECT. IX.—*Obedience to Parents,*

COLLOSSIANS iii. 20.—Children, obey your parents in all things; for this is well pleasing unto the Lord.

My dear young friends,

I CANNOT recommend this highly important subject to you too soon. There is a natural disposition in children to think, to speak, and to act against the authority of their parents: And I fear, my young friends, that many of you are not quite free from this fault. Now give me your attention. “Hearken to thy father which begat thee, and despise not thy mother when she is old.” Abraham Crost, who had an only son, gave him, when he married; all the little property he had saved by many years hard labour, on this condition; that the son should take care of the father, and maintain him when he was not able to work:

by means of the father's kindness, the son enabled to take a house, purchase a horse cart, and have a piece of garden-ground : poor old man worked early and late for his because he loved him : he laboured beyond strength, and at last he caught a violent cold and was not able to work any longer : when he could work no more, the son was obliged to hire a man to do his father's work : Both son and his wife behaved very unkindly to poor old man ; but little Tommy, his grandchild, was so dutiful and kind, that he comforted his grandfather greatly in his affliction : at last he was positively told that he must go to the work-house, for they had something else to do besides nursing him. Shocked at this unfeeling behaviour, he rose from his chair in the chimney corner, and with great difficulty crept to a little out-house in the garden, where a violent fit of coughing seized him, and he was ready to die : little Tommy, who heard his mother said, followed his grandfather, in the anguish of his mind, desired him to fetch the rug from his bed, that he might wrap it round him, and sit in the high-way to beg : little Tommy immediately burst into tears, but thinking it would be undutiful to refuse, he ran into the house : his father met him and seeing him in tears, enquired where he was going, and what was the matter ? I am going, said the child, for the rug from my grandfather's bed, that he may wrap it round

nd go a begging. Let him go, said the un-
 eeling son, who is to bear with his humours ?
 will go, cried Tommy, and immediately
 rought the rug, which he carried to his father,
 aying, pray father cut it in two, half of it will
 e large enough for grandfather, and perhaps
 ou may want the other half, when I am grown
 man, and turn you out of doors. Struck with
 hese words, he began to reflect on his conduct,
 nd to consider what he should feel at receiving
 uch base treatment from his own son : he has-
 ened to his father, and begged his forgiveness,
 romising not only to treat him with dutiful
 espect, but to insist on his wife's doing the
 ame. Abraham readily forgave his son, and
 eturned with him into the house, but very soon
 fter closed his eyes in death.

“ Some children, cruel and unkind,
 To parents disobedient prove ;
 How can such children hope to see
 That God who is the God of love.”

I. I shall endeavour to explain the duty ; that
 s, show what is meant by obedience. The
 word obey, or obedience, means a reverence
 or the person of your parents, and attention to
 heir counsel and advice ; an acknowledgement
 of their superiority, or right to govern, and like-
 wise quiet submission to their authority and
 ebuke.

First, I will endeavour to inform you what
it is to obey your parents. A civil obliging an

modest behaviour is the duty of all of you ; it is expected from you—but the Lord is now instructing you, in the text, how to behave at home : consider therefore who you are taught to obey—your parents, both father and mother ; both of them are to be obeyed in the same manner and degree ; and you are to love them as your parents.

1. It requires you all to treat the persons and characters of your parents with the greatest respect ; they are your superiors, your greatest friends and benefactors. It is by no means allowable, my dear young friends, for you to make the faults of your parents the subject of conversation ; do not be heard to say, at any time, that they are guilty in this or that ; that you do not approve of this or that ; no, rather hide their faults, and conceal them from the knowledge of others. How did the sons of Noah behave ? two of them conducted themselves with respect towards their father, and received the blessing of God ; while the other, for making sport of the fault of his parent, brought down upon his head the heavy displeasure of an angry God.

2. To obey your parents, is to attend to their instructions and advice. Remember that you know but little : you are liable to be mistaken ; they have been more years in the world than you, therefore they must know more and better *than you* : children are but of yesterday, and *know nothing*, compared with what they ought

to know, and what you will know, if your lives are spared. It is your duty to ask of those who can answer your enquiries, and to obtain all the information you are able, from those who can instruct you : ask your parents how you ought to conduct yourselves in this world, and how you should act, so as to be happy in the life to come : Never take one important step in life, without first consulting your parents and friends, and obtaining their approbation : " My son hear the instructions of thy father, and forsake not the law of thy mother ; for they shall be an ornament of grace unto thy head, and as a chain of gold about thy neck."

2. To obey your parents, is to observe and do all their commands ; to come when they call you ; to do as they bid you ; not to suffer them to call two or three times before you will condescend to give them an answer ; go where they send you, and no where else ; nor should you stop and play by the way as you go ; what they tell you not to do, this you must be careful to avoid : some parents, instead of commanding, and insisting upon the exact obedience of their children, with the greatest severity, rather chuse to make use of intreaty and persuasion, as being more mild than the other : Some children are deaf to the kindest request and the tenderest persuasion ; and their perverse tempers are not softened, their stubborn dispositions will not bend to the authority of a parent,

however kind and good ; and here the rod of correction will be necessary : “ He that spareth the rod, hateth his child ; but, he that loveth him, chastiseth him betimes : foolishness is bound up in the heart of a child, but the rod of correction will drive it from him : thou shalt beat, says Solomon, with a rod, and shalt save his soul from hell.” Children should not be corrected when their parent is in a passion ; stop till it is over ; strive first to make him sensible of his fault, and show him that he deserves correction, and then you will do it with justice and judgment.

4. But obedience to parents, includes submission to their authority ; that is, the right they have in you, and the power they have over you : This you must attend to from a sense of duty to your parents, and of obedience to God. Be not wise in your own eyes, but be humble, and submissive, and kind, and teachable ; do not murmur at their correction, or turn away from their reproof.

“ Their mild correction for each fault,
 Their kind instructions for your good ;
 Are all design'd in love, to bring
 Your wand'ring spirits back to God,”

They see your faults, and while they correct you, they pity you. You know what you have to do ; then do it with a cheerful mind, and not with a downcast look, and pouting lip, a murmuring word, slow and unwilling feet : remem-

ber, there are disobedient actions, as well as disobedient words ; “ actions speak louder than words ; ” remember, this is not pleasing to God. But I must tell you, secondly, how far this duty extends. The text says, “ Obey your parents in all things ; ” not in one thing, but in every thing. Some may think this hard to be performed : Remember, it is God who speaks the words ; he knows what you ought to do, and what you can do, and what you really perform, whether it is in all things : It is required of you to obey your father and mother in all things ; every thing that is just and reasonable ; every thing that is according to the will of God, and his holy commands : and where is the parent that will command any thing to the contrary ? if they command you to sin, then you may refuse : if they command you to lie, to steal, to curse, to swear, to break the sabbath, and neglect the Bible, you may refuse to obey them, because their commands are contrary to the commands of God ; nor should any contempt or severity be able to force you to obey the will of your earthly parent, in opposition to the will of your heavenly Father. Mind all that your parents tell you about rising in the morning ; about beginning the day in prayer to God ; about your behaviour to your brothers and sisters ; about your conduct at school ; about companions and amusements , about your duty to God and man : let the will and desires of your parents form your manners and guide

your conduct : let me remind you, my young friends, of being equally attentive and obliging, in obeying your mother as well as your father, for the scriptures make no difference between them. Hear how Solomon speaks on this duty, and observe the advantages of it, "Keep thy father's commandment, and forsake not the law of thy mother, bind them continually upon thy heart, and tie them about thy neck. When thou goest, it shall lead thee : when thou sleepest, it shall keep thee : when thou awakest, it shall talk with thee." Base indeed must that child be, that can impose upon the weakness, despise the tenderness, set at nought the counsel, tear the feelings, and defy the mild authority of a mother ; a mother, who deserves all the love and gratitude a child can give. This precept is equally binding upon those who have left the house of their parents, as upon those children who are still under their care and protection.

II. I will endeavour to tell you, my dear children, why you should obey your parents.

1. Because it is your duty. The words are spoken to children under ten, twelve, or fourteen years of age ; though others are not excluded : What condescension it is with the Lord, to notice you, that are so young in life. My dear young friends, the Lord knows that you *have* bad hearts ; he knows that you are *thoughtless, forgetful, ungrateful, undutiful and rebellious* ; on this account, he speaks to you

while young : As soon as you are able to read this verse, you are told, that you are to obey your parents in all things. Christ likewise speaks to you kindly, and for your good : The Lord speaks to you as your mother, your friend, and your Saviour. An amiable child was lamenting, with the most sincere grief, the death of an affectionate parent : His companions endeavoured to console him, by the reflection, that he had behaved to his departed parent with duty, tenderness and respect. So I thought, replied the child, while my parent was living, but now I recollect with pain and sorrow, many instances of disobedience and neglect, for which, alas ! it is too late to make atonement.

2. Because you are under great obligations to your parents. If you were to be shut out of doors, to provide for yourselves, could you do it ? who would care for you, like your parents ?

“ Beasts, that can graze around the field,
 Birds that can take the wing and fly,
 Yea, every insect, God hath made,
 Could better help themselves than I.

Who would be so anxious for your welfare ? did they not help you, when you could not help yourselves ? has not your mother gazed upon you with delight ; has she not pressed you to her bosom ; has not that bosom afforded a refuge from fear, a repose from weariness, a sup-

ply for your returning wants a world of infant enjoyments? how many restless hours you have made, to be succeeded by wearisome days of attention and labour: did you ever see them heavy and repeated sighs? have they not often wept over you, when they saw you in pain, and were not able to relieve you? they have left no means untried to give you ease; hour after hour, day after day, week after week, month after month have they sat by your bed side during the time of affliction, and watched you while asleep. They have prayed for you, when sick; supported you, when unable to walk; carried you in their arms, rested you on their knees, listened to your complaints and have endeavoured to remove them, wiped away your tears, complied with your desires, purchased toys and books for your instruction and entertainment; clothed, fed, and protected you in every danger, and perhaps have saved your lives. They gave you the opportunity of obtaining useful knowledge, neglect it not by your carelessness, idleness, and inattention when at school; this your parents have done, and much more; then, how can you be undutiful and disobedient are you not under great obligations to your parents? can you ever repay them for their kindness? yes, by your duty and affection; by your attention and obedience you can do much; you can add to their comforts, sweeten their cares, *brighten their sorrows, share their griefs, wait on them on a bed of sickness, render them com-*

fortable and happy in their last days, and then, with affection and pain, close their eyes in death.

3. Because it is the command of God, "Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." Honor means the continual exercise of fear and love. This precept requires, not only that we should shew our parents respect and deference, but likewise that we should assist and relieve them, and perform such services for them as they may stand in need of. We read of a majestic, holy God, whom angels and archangels adore, condescending to direct children how they should conduct themselves towards their parents—will any child now in the presence of God, presume to neglect the fifth command? will you not rather say, my dear children, that it is the express command of your Master, your Redeemer, your Sanctifier, your Judge; the character of obedient children, goes before them wherever they go, and will secure them the love and confidence of the wise and good. How pleasant to think, that you never wilfully caused your parents' eyes to be filled with tears of anguish, their cheeks to redden with anger, or their bosoms to be pained with an uneasy thought "Ye shall fear every man his mother and his father; for I am the Lord your God."

III. I will endeavour to encourage you in the performance of this important duty.

1. By setting before you some examples from the word of God, the Bible, or Scriptures. How submissive was Isaac to the authority of Abraham his father, when he was about to offer him to God as a sacrifice, on the mount Moriah. How great was the affection of Joseph for his father, when he met him at Goshen, and he fell on his neck, and wept on his neck a good while : How different was the conduct of the rest of Jacob's sons. David, while he suffered so much from the envy and cruelty of Saul, discovered great tenderness towards his parents, he presented an address to the king of Moab to let his father and mother reside at Mizpeh, till he knew what God would do for him. Imitate the respect of Solomon for his mother ; for we read, that when she came to speak to him, he rose up to meet her, and bowed himself before her, and sat down on his throne ; and caused a seat to be set for his mother, and she sat on his right hand. But there was one great example more, which you ought all to follow, I mean the Lord Jesus ; he was subject to the authority of his parents ; and when he was dying on the cross, he did not forget his mother, but commended her to the peculiar care and regard of John, the beloved disciple.

“ Jesus who reigns above the sky,
 And keeps the world in awe,
 Was once a child as young as I,
 And kept his Father's law.

“ At twelve years old he talk'd with men,
 ('The Jews all wond'ring stand)
 Yet he obey'd his mother then,
 And came at her command.”

2. By the promises which God hath made to obedient children. “ Honor thy father and thy mother—that is called by the apostle, the first command with promise—that it may be well with thee, and that thou mayest live long on the earth. Children, obey your parents in the Lord, for this is right. Children, obey your parents in all things, for this is well pleasing unto the Lord ;” not only pleasing, but well pleasing unto the Lord.

3. You here read that you will enjoy the favour and approbation of God, if you obey your parents ; can you think of any thing more delightful, more honorable, than to do that which is pleasing unto the the Lord ? this should stir you up to perform it ; it is he that commands it, and that looks down from Heaven to see how you observe it ; he sees when you obey, and when you do not ; he knows all your private ways and secret thoughts. If you sincerely obey your parents, in all things, the Lord is pleased, well pleased with your conduct ; and he will bless you with many favours ; you shall be comfortable and happy in this world, and eternally happy in the world to come : He will present obedient children with brighter crowns, with higher seats, and they shall dwell much nearer to him, than those children who repent

of their disobedience, and obtain pardon in the latter part of their lives. .

“ For those who worship God, and give
Their parents honor due ;
Here on this earth they long shall live,
And live hereafter too.”

I shall now conclude, by mentioning, one of the most awful threatenings of God, against disobedient children. “ The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” Compare this threatening with what you have heard—with the happiness promised to obedient children ; say, would you part with the love of your parents, and the favour of God, for this calamity ? Have you never read of the punishment of Absalom for his disobedience, and rebellion against his father ? he was hanged by the hair of his head in the boughs of an oak : his hair was his pride, and it was the instrument of his death. Let me advise you to learn by heart the 18th 19th 20th and 21st verses of the 21st chapter of Deuteronomy.

O ye disobedient children, repent of your past conduct ; do not add one pain more to those you have already given your dear parents ; do not provoke God any longer. Your parents are willing to forgive you ; your heavenly Father is also willing to forgive you. Let every little child say with me—

“O, holy Saviour, may that day,
Of future love and grace appear,
In which my parents both shall reap,
The harvest of their faithful care.”

“Let children that would fear the Lord,
Hear what their teachers say ;
With rev'rence meet their parents word,
And with delight obey.

“Have you not heard what dreadful plagues
Are threaten'd by the Lord,
To him that breaks his father's law,
Or mocks his mother's word ?

“What heavy guilt upon him lies
How cursed is his name !
The ravens shall pick out his eyes,
And eagles eat the same.

“For those that worship God, and give
Their parents honor due,
Here on this earth they long shall live,
And live hereafter too.”

struction of those children under h
 Sometimes when teachers and parents
 duty, the children seem to make no p
 when this is the case, there must be s
 wanting. Two things are necessary t
 good scholar : The first is, a capacity
 and the second is, a desire to excel
 ing : Where these two are united, the
 son to hope that children will beco
 scholars. All children have not the
 capacity, there is a great difference :
 We expect more from them than we ought
 apt to think they know much more t
 really do ; things are taken for granted
 building often stands upon a very slen
 dation ; we may soon learn this, by e
 the children, upon some of the most
 and familiar terms, made use of in
 some may know, others may have kr
 cannot distinctly recollect ; others are
 ignorant, and at a loss what to ans
 schools, there is generally a mixture
 dren, good, bad and indifferent ; by i
 children, I mean those who are someti
 and sometimes bad, they are not al
 same, but may be compared to weat
 turned by every fancy, continually
 like the wind. In schools, there are
 of examples, some good, and some
 such is the depraved state of all nature
 dren love evil more than good. In
 there are certain rules and regulatio

Bristol in England, a charitable institution called "Colston's School," from the name of its founder; the scholars wear on their breast the figure of a dolphin in brass, the reason of which is as follows—Mr. Colston, a rich West Indian merchant, was going to England, his native country, in a ship which contained all his treasure; she sprang a leak, and after having pumped for a long time, day and night, the people on board were expecting every moment that the ship would sink; all at once, to their great astonishment, the leak was stopped: on examination, it was found, that a dolphin had providentially squeezed itself unto the opening, and thus saved all from destruction. Mr. Colston therefore founded a school, and ordered the emblem of a dolphin to be worn as a mark both of his gratitude and his deliverance.

Hear the words of the text, "Even a child is known by his doings, whether his work be pure, and whether it be upright."

I. I will make some general remarks. That Solomon was a wise man: the words of the text are his own words. The words of wise and good men, are very much regarded. Children are not wise, they know but little, they stand in need of instruction. A teacher should possess both piety and wisdom. Children go to school to obtain knowledge. A teacher's labour will be in vain, unless the parents unite their endeavours, with his exertions, for the in-

“ When every eye around me sleeps,
 May I not sin without controul?
 No, for a constant watch he keeps,
 On every thought of every soul.”

Solomon tells, that even a child is known by his doing, whether his work be pure and whether it be right. If children in general are known, scholars certainly must be known: Therefore I will endeavour to tell you how the good scholar is known by his doings and actions.

1. A good scholar is known by his love to learning, not to reading only, but to every other branch of education: if you love learning, my dear little friends, you will soon make good scholars; you will soon learn to read, to write and to cypher, to speak French, Latin, Spanish, or any other language may be learnt, if you love it; but if you dread your lessons and books, it will indeed be tiresome work, you will soon grow weary; you will go from one branch of learning to another, will pretend to learn every thing, and after all, know little or none at all about any of them; you will learn but little while you skim the surface, you must apply your mind and take delight in all you undertake to learn, then it will only seem an amusement to you; while to the dunce and the idler, it will be the toil, the hateful labour of his life.

2. A good scholar is known by his love to his teacher; if you love to be taught, you will

also love the person who can teach you, love those who instruct you, as well as the instruction you receive : a great deal depends upon love to your teachers, if you love them, you will esteem them for their work's sake, you will listen to them with pleasure ; but if you hate them, all the advice they give will be received with contempt, with dislike, with disgust and prejudice. I love to hear you speak of them with pleasure, and think of them with gratitude ; I love to see you shed tears of affection and respect, especially at leaving the school, where you have learnt the best of lessons, where you have received from your teacher, not the distant treatment of scholars, but the treatment of children from a parent : If you have been well instructed in every branch of polite education, and at the same time received the same attention, advice and tender reproof, as from a father or mother, where is the scholar that is not delighted with the sight of his teacher ? where is the child that does not love "the guide of his youth ?" Yea more, even the very place where he was educated. Love your teacher. Love your school, and love the scholars. The school will not be to you as it is to many, like a place of confinement ; you will not be like many, who as they go out of school, shout as if they were glad that they were let at liberty. Many children, in going out of school, remind me more of prisoners or captives, who have gained the

liberty and are restored to their friends, than of children retiring with pleasure from a place of learning.

3. A good scholar is known by his silence. Nothing can be done when all is noise and confusion. What think you of an hundred scholars, all repeating or reading their lessons aloud. What think you of an hundred scholars all repeating their sums aloud, one enumerating, another adding up, a third subtracting, a fourth multiplying, a fifth dividing, and a sixth in practice; what unintelligible language; and the teacher at the same time straining his lungs, and calling aloud, to silence and order, but all in vain; he is vexed, his mind is harassed and perplexed, one scholar asking him one question, and a second another, a third showing his copy, and a fourth is waiting with his sum; but this is not all, there is, in many schools, a great deal of idle chit-chat, some children seem as if they had all the important secrets in the world to tell; why sit whispering so much to the next scholar that is near you? why hinder him and yourself too? why are four or five to lay down their books or their pens to listen to your nonsense? be attentive to your tasks, and keep silence while in school; speak not at all, unless it be to ask a question for information, either of a scholar who knows better, or of your teacher.

4. A good scholar is known by his diligence. He has no idle moments to spend, 'but like the little busy bee, improves each shining hour;'

Oh how many shining hours some children lose. They do not try to improve, they take no pains at all with their copies, but hurry them over, and seem glad when they are done, that they may have time to spend in idleness and talk.

5. A good scholar will endeavour to keep good order, he will not run all over the school, hunting for his books, or trying to get the scholars to help him to learn his lesson or do his sum ; you will always see him in his own place, he will be careful of his books, they will be neatly covered, without scrawls or dog's-ears, without blots or dirt ; he will not write his name in twenty places, as some children do, and make their books not fit to be seen ; when he is spoken to, he is all attention, he listens to the instructions given, with eager desire, and when they are finished, you may read in his countenance that he is pleased that he knows more than before ; he is also a very careful boy, with regard to the school. He is careful not to bring dirt into it, or make any white in school, by tearing paper and throwing it on the floor ; he is careful not to read any books in school, but those that he ought to read ; he will not waste his time in looking at the pictures, instead of learning his lessons ; he is careful to read well, to pronounce his words full, clear and distinct, so that you may easily understand him.

6. A good scholar is known by his punctual attendance at the appointed hour : you will

know him by his cheerfulness, and thoughtfulness, he hastens to school, with his books under his arm or in his bag ; he is fearful of being too late, but is seldom a minute behind the proper time ; he is not afraid of summer's heat or winter's cold, a little snow or rain will not keep him at home ; he regularly attends at school and is desirous of learning something new and useful every day ; if he is absent from school, it must be for something very particular, he is perhaps detained at home by illness.

7. A good scholar is known by his respectful behaviour : no black looks, no contemptuous whispers, no " answering again," when he is spoken to by his teacher ; when at any time he is reproved or punished, he is not angry, but sorrowful ; this he says, and he feels what he says, is because he knows that it is for his good, that his teacher is wiser and knows better than he does, therefore he endeavours to avoid the fault for which he is reproved, for the time to come ; he never leaves the school, without paying those marks of respect which are due from a good scholar to his teacher.

Once more—A good scholar is known by his good example : he is determined that none of the scholars shall be the worse for his example, but if possible, the better : he is resolved that none shall hereafter say, that they should not *have been* punished, had it not been for him, *that he was* their leader in robbing orchards, *polling* birds' nests, or playing truant. O w;

young friends, be very careful of setting a good example, while you are scholars ; remember how many there are who will be ready to follow you, if you set a bad one ; you may be the means of leading others by your example to shame and disgrace, to ruin in this life, and everlasting misery in the world to come. I cannot finish the marks of the good scholar, without hoping, that while he endeavours to set a good example before the rest of the scholars, he will also pray for them, tell them of the love of Jesus, and exhort them to seek heavenly wisdom from that God who ‘giveth to all liberally, and upbraideth not ;’ he will be desirous of pointing out the value of their souls, the beauties of the Bible, and the necessity of a Saviour : he will tell them of a teacher that is heavenly and divine, and entreat them to go with him to the school of Christ, to sit at his feet and receive lessons of heavenly wisdom ; to learn of him who was meek and lowly in heart. This is the good scholar, and these are the duties of the school. If all scholars were known by these marks, what happy scholars you would be ; what a pleasure it would be to be your teacher ; what a happy school it would be, you might indeed say.

“ I have been their and still will go,
 ’Tis like a little heav’n below.”

An idle scholar is soon known : he carries the marks of a dunce on his forehead ; you may

see them in his looks ; when he walks to school, he stops at every corner of the street, he peeps into every window, and talks to every idle child he meets ; his lessons are but half learnt, and very carelessly repeated ; his words are badly pronounced, and his copy badly written ; his fingers are stained with ink, and his books are full of blots and scrawls : You may soon know an idle scholar, by his books ; he is either whispering or talking aloud, he is looking about him or cutting and spoiling his books and the desk ; he is continually bringing something to school, either to eat or to play with, his pockets are full of fruit or sweetmeats ; his lessons are a burden to him ; he is glad when school is dismissed, that he may go to his play ; he is careless of every thing, alike indifferent to rewards or punishments, contented to remain stationary, while others, who were far behind, overtake and travel far beyond him in the paths of wisdom ; he is a trouble to his teacher, a hindrance to the rest of the scholars, a disturbance to the school, a grief to his parents and a shame and a disgrace to himself, and all his companions. Let me ask you one question, if you please sir. Well, my young friend, what is that ? How is a good monitor to be known ? He should be gentle and patient to the younger scholars, and teach them, in the same manner as he would like to be taught himself ; he must *not speak rudely or sharply to them ; he must not call them names or beat them, but if they act*

properly, he should inform his teacher, that she may reprove or punish them, as he thinks proper; he should be civil, impartial, and obliging to all; he should endeavour to assist them when in trouble or difficulty, and take the part of the younger scholars, when any of the elder scholars would hurt or ill-treat them; he should be a peace-maker and a friend to all: This a monitor ought to be, in addition to the marks of a good scholar. "A monitor or monitress, says a young lady* who wrote on the person, duty, and qualifications requisite for that office, should be one that is universally loved by all the scholars; one who is known to possess an even and calm disposition; one who is capable of discharging the duties of her office, with propriety and exactness, so as to command the respect of the scholars, and afford them the most satisfaction to her teacher: it is probable there may be some in school that she may have a greater affection for than others, but nothing should draw her from the path of duty: she ought to set a good example: she ought to be rigid; and possess a firm and constant mind; she should endeavour not to act partially; her greatest wish and ambition ought to be, the improvement of her class: Justice should always be her guide: she ought to be lenient, but not so much so as to allow herself to be trifled with by any scholar under her care: By her

* Miss L.

Written at Mr. Bassett's Academy.

overlooking, one day, a trivial fault, they will most assuredly expect her to overlook a greater the next day, and so on, until at last, instead of being able to command any respect, she will become the mere play-thing of all, from the greatest to the least: by overlooking their faults, she may imagine that she does them a favour; alas! it is only a mistaken kindness—she does them more real injury by concealing faults, than she would if she were to correct them, or inform her teacher.” I should now endeavour to improve this subject: Children should always obey the rules of the school where they go: there are right doings and wrong doings, or pure and impure actions; how careful children ought to be, and watchful that their actions may be such as they shall never be ashamed of, neither in this world, nor when they stand before the bar of God. Take heed that you are not the worse for going to school: Remember, that “evil communications corrupt good manners;” let your conversation, your conduct, your example prove that you are a good scholar and desirous of gaining useful knowledge: let the great end of learning to read be, that you may be able to read the Holy Scriptures, which “are able to make you wise unto salvation.” Let the great end of your learning to write be, that you may be able to communicate to those who are afar off, the glad tidings of salvation. Let the great end of arithmetic be, that you may be taught “so to number

r days, that you may apply your hearts unto
dom." To seek the salvation of your souls,
to be taught by the Holy Spirit, and the
great Master of assemblies," at whose feet
she sat, when she made choice of that part
which could never be taken away from her.
There is, in some schools, what is called a
weekly review, be prepared for it, and remem-
ber that Christ will review your actions, both
good and bad, at the last day. There are, in
some schools, quarterly examinations, let your
lessons be well repeated, that you pass through
an examination with honour to yourselves,
with pleasure to your teacher, and with satis-
faction to all who may be present. There is,
in all schools, a general vacation or holiday
once a year, some give a longer, some a short-
time ; it is a necessary relaxation to your
minds, and your teacher's : health requires
that he may return to his duty, to his ardu-
ous and important employ, with new zeal and
doubled vigour. The hour of death may be
called a vacation or breaking up ; death de-
stroys the body, and separates the soul from it ;
a vacation destroys order, and separates the
pupil from his teacher, there is an end of les-
sons and learning for a time ; there is no work
or device in the grave ; at death, all our la-
bour and toil will cease : the Bible cannot be
read there, no tables repeated there, no copies
written there, those fingers that now hold the

pen will be cold and stiff, no account can be cast up there ; now you leave the school room and its duties for a time ; then you will return to the house, appointed for all living. But remember this, O take notice of it, my dear young friends, at the morning of the day of judgment, you will have a sum to do which all the rules in arithmetic can furnish no example, and give no answer. Who can enumerate eternity ! Who can add to eternity ! Who can subtract or take from eternity ! Who can multiply eternity ! There you may multiply twelve times twelve in vain ; eternity cannot be divided, no rule of three, no fractions, or decimals in eternity ; this sum can only be done by practice ; yet, my young friends, miserable indeed are those scholars who will have to practice or experience the torments of hell forever and ever. Happy are those who have learned that holy art, that divine arithmetic, of numbering their days and applying their hearts to wisdom.

“ Lord of the starry world on high,
To thee I raise my infant cry ;
O hear my lisping prayer and grant
The mercies which thou know'st I want.

“ Since I to thee my being owe,
Teach me betimes thyself to know ;
And give me grace to walk the road
That leads to glory and to God.

"To this great end, my parents bless,
And crown their labours with success ;
That they may have the joy to see,
Their offspring training up for thee.

"Give me a ready active mind,
To useful knowledge still inclined ;
And grant my mem'ry may retain,
What from my teacher's care I gain.

"But most of all, assist me Lord,
To study and to love thy word ;
Let me its sacred truths imbibe,
And in my life those truths transcribe.

"Impress it on my mind, that I,
A child of earth, am born to die ;
Yet that my spirit shall survive,
And through eternal ages live."

LECT. XI.—*A Voice from Richmond.*

ROMANS vi. 21.—For the end of those things is death.

My dear young friends,

YOU are come, this afternoon, to improve the late awful calamity at Richmond in Virginia, with the particulars of which you are ut too well acquainted. Would to God they ere less mournful, and the young and lovely offerers less numerous.—In the long li

of the dead and missing, we find no less than thirty-six young persons, in the prime of life, lovely as morning rose buds, and fair as the flowers of spring ; and to this list I believe may be added, six dear little children, who perished in the flames. The exact number of persons, young and old, will perhaps never be ascertained, but it is supposed to be nearly two hundred ! Let us pause——Is it true ? or did I only dream, that thirty-six young persons perished in the flames ! did I read that five or six children lost their lives in the burning ruins of the theatre at Richmond ! What must their parents feel ! I think I see their burnt and mangled bodies, wrapped carefully up, and carried to their houses of mourning from the house of mirth. I see them but in part ; their half burnt bodies and their smoking bones ! I pity them, but they are now beyond my pity ! I could weep with weeping parents, and sympathise with sorrowful brothers and sisters, but they cannot see my tears.

“ O may our sympathising breasts,
 That gen'rous pleasure know,
 Kindle to share in others' joy,
 And weep for others' woe.”

Their remains are now deposited in the house appointed for all living : their ashes rest in peace, within the silent tomb : there they will be undisturbed, till that trump shall sound, which shall call the dead to arise and come to

udgment. Hark! from the eternal world, I hear a voice! to you my dear young friends that voice is directed. Methinks that the departed spirit of one of those dear children is now before me:—Attend to the solemn admonition——“I have a message from God unto you; shun the theatre: Avoid the haunts of Satan, the destroyer of your souls: seek for real pleasure; do not pursue the phantom of imaginary happiness, which will at last deceive you. It may seem to be delightful: It appeared the same to me, but I now find that I have been fatally mistaken: My sun went down while it was yet day: How awful the change! from the meridian splendor of noon day sun, to be suddenly enveloped in midnight darkness! yea, with the blackness of darkness forever! five weeks ago, I was lively and blooming, healthy and gay; I thought, like many others, that there was no harm in attending on the amusements of the theatre, and from persuasion and example I was confirmed in my opinion. That very afternoon, I laughed at a young lady for saying that “the theatre was a very improper place, that many had been ruined body and soul by attending at such places of amusement.” Ah, my young friends, I wish I had felt the force of her observation. I went; I expected pleasure, and for a short time joined the laugh of those around me, and mingled my smiles with their shouts of applause; the whole

scene was before us ; all around was mirth and pleasure ; but in two minutes after, I was surrounded with cries of anguish and despair : suffocated with smoke, I fainted and fell, blazing, into the pit, and was crushed and covered with the burning ruins. I was unprepared for death, and hurried unexpectedly into eternity : my state is now unalterably fixed forever. Attend to the warning ; behold the displeasure of a holy God ; profit by the warning thus awfully given, and remember that "the end of those things is death."

" See the short course of vain delight,
Closing in everlasting night ;
In flames that no abatement know,
'Though briny tears forever flow."

Let us enquire, or rather speak of those things, the end of which is sometimes death. It is not necessary what things those were, in particular, that the apostle meant : it is sufficient to say, that he meant all kinds of sinful pleasures in general : all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life : these things are not from God, but from man, from the world.

1. There are sports in which the young engage, which sometimes prove in the end, to be both temporal and eternal death ; I mean those which employ the leisure hours of the thoughtless and wicked child. At this season of the year, when you are in the habit of skating on

the ice and sliding on the slippery foot-path, sometimes the ice will hardly bear you, it cracks, and you have no time or warning to escape from being buried in a watery grave. Sailing on the water in a boat, conducted by unskilful managers : playing at blindfold in a room where there is a fire : swinging, when the rope is not well secured on the beam or on the branch of a tree, nor sufficiently strong : climbing a lofty tree : walking on the roof of a house : leaning too far out of the window, you may receive a fall, the end of which may be death. Last summer, a boy fell from a tree in walnut-street, and broke his leg : a few months ago, a little boy fell from the roof of a house, and was killed on the spot. The immoderate use of spirituous liquors and heating cordials is death : jumping too far or from too great a height, has been the occasion of lameness and death : that of walking on stilts or crutches, with your feet some distance from the ground, is extremely dangerous ; if one stick slips from under you, you must fall, and may not be able to save yourself : bathing is extremely healthy, only you should take care not to go in too far, for fear of going out of your depth, you should not stop in the water too long at once, and never bathe when you are warm : balancing upon a plank laid across a tree or piece of timber, sometimes proves dangerous, when the plank slips, the balance is lost, the child that is hoisted up may fall and hurt himself : the pleasure

of the dancing-room ; let me ask you why you learn to dance ? It may be answered, that I may know how to enter a polite company, that I may know how to enter a room and leave it in a suitable manner, that I may be able to make an elegant courtesy, or a graceful bow : cannot these be learnt without spending so much time in learning how to place and move your feet, just as if you were learning to walk ? Learning to dance puts me much in mind of learning an infant to walk : But where is the harm of dancing ? The only harm that I can see in the thing itself is, the time is wasted which might be much better employed : it is not dancing, but it is the time it consumes, the company to which it leads, the health which it destroys ; the mind is taken from things of greater importance ; it injures the health, because dancing is generally carried to excess, sometimes till very late in the evening. I knew a young lady, who, after dancing for some time, went out into the air and caught cold, which brought on a fever, and ended in death.

3. The follies of the card table. There are different kinds of cards ; there are playing cards, these are most generally used ; there are conversation cards ; there are geographical, and there are puzzling cards ; and there are scripture cards : you may not be acquainted with all these different kinds of cards, but I have seen them all. Playing cards are those used in

I parties in general, and they are the cards
 which are the most useless, waste the most time
 the most property. Well, but there is no
 harm in them, if we don't play for money? Yes
 there is harm, it is a kind of silent gaming,
 which has often ended in poverty, misery,
 crime and death. There are conversation
 cards, there are different kinds of them, some
 we have seen are more fit for the fire, than the
 usement of the young; some of them contain
 useful and entertaining questions, which are an-
 swered in such an interesting manner as to give
 pleasure to all who use them. There are geo-
 graphical cards, these are very useful and im-
 proving to the young—for example, a geogra-
 phical card contains a geographical question, and
 is answered by a card which gives a short
 description of the country, extent, boundaries,
 rivers, population, capital, curiosities, &c. Puz-
 zling cards—some of these are very amusing
 and entertaining indeed, as each card contains
 an emblem or representation, and is the name
 of some animal, flower, country, nation, or
 object. There are scripture cards, these are
 suitable for those children who love their Bi-
 ble, who love their Saviour and their Maker;
 they contain some interesting questions or pas-
 sages of scripture. All these kinds, except the
 first and some others of different descriptions,
 will improve your minds, extend your know-
 ledge, and promote useful conversation, while,
 at the same time, you are amused and enter-

tained in a delightful manner. But that persons who have souls to be saved, can spend so much time in throwing down and taking up pieces of painted paper, is indeed truly lamentable : what conversation passes at the card table, how insignificant, how trifling how nonsensical, how sinful and wicked, when the same time might be better employed.

4. The amusement of the theatre.—Here, my young friends, I shall have reason to rejoice if I can but prevent one of you from attending at this destructive place. O, to save one soul from infamy and ruin, would give me more pleasure than to gain ten thousand worlds. It has been said, that the theatre is a useful school, in which persons may learn much if they please. Much of what? much of evil, much of vice : tell me what the lessons are that are taught in a theatre? Is not the holy, the tremendous name of Jehovah trifled with, blasphemed and profaned? tell me of one rake reformed in a theatre, and I will tell you of a thousand who have been made the most abandoned by it : tell me of one drunkard who has been made sober, and I will tell you of a thousand who have been made drunkards : tell me of one spendthrift who has been taught at the theatre to be careful of his character, his time and money, been taught to be diligent and industrious, and I will tell you of many who have been taught to waste it, to be careless of their time, and their property : tell me if at the thea-

tre the heart is made better, or the mind improved, and I will tell that many learn more vices in a theatre, that hearts have been more depraved than before, and the mind polluted by poison the most deadly.

It has been said, that many good sentiments may be heard at the theatre ; but for one good one that you hear, there are hundreds, nay, thousands of sentiments that are not so. Plays are, in general, very much to be complained of, the sentiments contained in them are either immoral or impure : that there are some few good sentiments, I do not deny, but the heart is so depraved that it is prone to that which is evil, and averse to that which is good.

Some say, it is a harmless diversion, and innocent amusement. This I deny : the scenes and amusements of the theatre are not so : they raise the mind above the common level ; you are too much elated ; when the play is over, the mind sinks ; you are displeased with every kind of amusement, because it does not gratify so much ; you are disappointed and disquieted, and seem to seek for something which you cannot obtain : thoughts of what you have seen and heard at the theatre occupy all your thoughts, you cannot think of any thing else ; you are unfit for serious reflection, the mind is dejected, weakened, relaxed and injured.

Are there not amusements more rational, better suited to an immortal mind, and less expensive too ? But, says one, you call the theatre :

bad place, and endeavour to persuade us not go ; I have heard that a person may learn much by seeing a good play, as by hearing good sermon. A *good* play did you say, there are none good, no not one. Virtue painted in an angel's form and Vice wears the shape of the devil. Religion is ridiculed, and serious things treated with mockery and contempt. Can you learn at a theatre that the heart is deceitful ? that your natures are depraved ? that man is not what he was when came from the hands of his Creator ? Did you ever hear at a theatre that you were poor, and guilty sinners ; that without a Saviour without pardon of sin and holiness of heart you must be miserable forever ?

But says another, it is a place of diversion, and we are not always to be thinking about religion ; we should be poor moping melancholy creatures if we were always thinking on that which is good. True, it is a place of diversion, a place of sinful pleasure, and of guilty joy ; where you feast your eyes with evil, you are filled with profaneness, your hearts with impurity and sin : all your depraved passions are excited to the uttermost.

Are there no pleasures equal to those of the theatre ? can an immortal soul be satisfied with such vain delights ? there are no pleasures equal to those which religion, which early piety *give* ; these are suitable, solid, innocent :

: they will bear repeating, they will endeavour.

not go often to the theatre. But why go

A play is such a bewitching, captivating that when you have been once, you will go again : the eye is never satisfied seeing, nor the ear with hearing. If I do all take care to sit where I can easily escape. But however good your situation may be, you may be prevented from escaping ; where you think yourself most secure, you may be in the greatest danger.

there are no less than "sixteen ways" to escape, if the theatre should take fire ; the doors open "outward and inward," so that there would be no danger. Notwithstanding the doors and windows, you may be in danger. You do not consider, that upon the alarm of what confusion, what agitation of mind you are on such occasions ; if all these means of escape could be employed, yet such would be the state of mind, that amidst the bustle they would be forgotten. Drury Lane theatre in 1789 was burnt, notwithstanding every precaution used to prevent it. It would be almost impossible if all these doors could be opened, amidst the crowd and hurry of escape some would be beat down, and trodden under feet ; likely as the fainting female, or the little child, and if one life were lost, can you tell that it will not be yours ?

Q

But my parents, my companions go ; they think there is no harm, no danger in attending the theatre, why should I ? I shall be as safe as they ; do you think they would go if there was any harm or danger ? Too many persons think only of the pleasure, and forget the pain ; if they can taste the sweet of a play, they run the hazard of swallowing the bitter with it. So intent were the inhabitants of Richmond on the pleasures of the theatre, that they forgot those means of safety which might have been provided ; “ had it not been many times said, when they were slowly going out at the end of a play, Suppose the house were on fire, what should we do ? ” They were thoughtless of the danger ; they delayed to open new doors, to make the narrow winding stair-case, open strait, and wide : they “ trusted and were ruined ! ” they perished at last, as they think, by their own neglect ; but it was the hand of God alone. But to suppose the worst, and I should lose my life and perish in the flames, I am safe after all ; I shall go to Heaven ; I read these words, written by a gentleman at Richmond—“ Yes, all Richmond is in tears ; children have lost their parents, parents have lost their children. Yesterday, a beloved daughter gladdened my heart with her innocent smiles ; to-day she is in Heaven ; God gave her to me, and *God*—yes, it has pleased Almighty God to take her from me. O sir, feel for me ; and *for* me only ; arm yourself with fortitude

whilst I discharge the mournful duty of telling
 you, that you have to feel also for yourself.
 Yes, for it must be told, you also were the fa-
 ther of an amiable daughter, now like my be-
 loved child, gone to join her mother in Heaven.
 A moment of inexpressible horror ! Nothing I
 can say, can paint the awful, shocking, mad-
 dening scene. The images of both my dear
 children were before me ; but I was removed
 from an impassible crowd from the dear sufferers.
 The youngest, with gratitude to Heaven I
 unite it, sprang towards the voice of her papa,
 reached my assisting hand, and was extricated
 from the overwhelming mass that soon choked
 the passage by the stairs ; but no efforts could
 avail me to reach, or even gain sight of the
 dear her ; and my dear, dear Margaret, and your
 sweet Mary, with her companions Miss Gwath-
 ey and Miss Gatewood, passed together and
 once into a happier world."

Whatever influence these expressions may
 have had upon your minds, it is my duty to re-
 move them. The young persons here spoken
 of are unknown to me : but if they were like
 her young persons who generally attend the
 amusements of the theatre, however beautiful
 & lovely in their person, however amiable in
 their disposition, and moral in their conduct,
 yet, if they were strangers to the grace of God,
 their hearts were not renewed and their sins
 not pardoned, if they were lovers of pleasure
 more than lovers of God, my Bible tells me

they are not in Heaven. The fondness parent's love may think, or rather wish to be there, but if they were not beloved by their heavenly Father, as well as their earthly parents, they are not the inhabitants of that place, where "there is fulness of joy, and where there are pleasures forevermore." They might be ignorant of the danger of attending in a theatre, but I think no pious parents would permit their children to attend at a place so dangerous and injurious to their morals, their reputation, and their souls.

It is the duty of parents to put their children in mind of these things. I would much rather meet death in any other place than a theatre. Therefore, my young friends, take heed, be not carried away with the hasty expressions of mourning, affectionate parents: "Be not deceived, whatsoever a man soweth, that he shall also reap; for those that sow to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting."

And now, my dear young friends, let me earnestly exhort you to seek such amusements as are healthy, innocent and useful: that is, jumping a rope, driving a hoop, or running around the field trying to catch one another. This is not so dangerous as some that have been mentioned; but above all, avoid, as you would a serpent, the amusement of the theatre: ye have even the play of George Barnwell which

been recommended so much by some, is not without its moral poison.

I would recommend the far superior pleasures of *Religion*. The haunts of the theatre lead down to the gates of eternal death ; but the ways of Religion “are ways of pleasantness, and all her paths are peace.”

This city has once been visited by such a calamity : the circus has been burnt in this city : A theatre was also burnt at Boston : And such is the growing wickedness of this city, that it may again be visited by fire.

O then, my dear young friends, be not partakers in the sins of others, lest God should make you partakers in their punishment, in his awful displeasure. Remember, that whatever you may think, the word of God says, that “the end of those things is death.” It has been so by the awful experience of many—death to the body and eternal death to the soul.

“Children awake, nor slumb’ring lie,
Amidst the gloomy haunts of death,
Perhaps the awful hour is nigh,
Commission’d for your parting breath.

“That awful hour will soon appear ;
Swift on the wings of time it flies ;
When all that pains or pleases here,
Will vanish from your closing eyes.

“ Death calls your friends, your parents hence,
 And none resist the fatal dart ;
 Continual voices strike your sense,
 And shall they fail to reach your heart ?

“ Shall gay amusements rise between,
 When scenes of horror spread around !
 Death’s pointed arrows fly unseen,
 But ah, how sure how deep they wound !

“ Think, dear young friends, how much depends
 On the short period of a day ;
 Shall time, which Heav’n in mercy lends,
 Be negligently thrown away ?

“ Insure your nobler life on high,
 Life from a dying Saviour’s blood !
 Then though your minutes swiftly fly,
 They bear you nearer to your God.”

LECT. XII.—*A Word in Season ; or Death and Judgment.*

REVELATIONS xx. 12.—And I saw the dead, small and great, stand before God.

My dear young friends,

AT this season of the year, you are more particularly reminded, by the objects round you, of your latter end : all nature appears to be dead : the trees without leaves, and

e garden without flowers : the waters bound
fettors of ice, and the ground covered with
ost and snow : Christmas is past : the year
ll soon be gone, and New-year's day is near
hand.

You live in a world of changes, and pass
rough a variety of scenes ; sometimes a dark
oud appears, and then a bright one : the
eel of nature is continually turning round :
metimes one spoke is uppermost and some-
nes another : one event regularly follows ano-
er : at the command of God, darkness goes
ay, and day-light comes : the day must give
ice to night, and the night again to day. It is
w winter, but this will be followed by spring :
en comes the summer, afterwards fall or au-
mn, and then the winter will return again ;
every purpose has its time, and to every thing
ere is a season." For while the earth remain-
1, "seed time and harvest, and cold and heat,
d summer and winter, and day and night
all not cease."

" Thus shall the moving engine last,
Till all his saints are gather'd in ;
Then for the trumpet's dreadful blast,
To shake it all to dust again."

You are now in health, but pain and sickness
ay soon come upon you : you are young, but
t too young to die. Death and judgment are
bjects, which are by no means agreeable to
e young. You are looking forward to years

of pleasure, to a long life of health and happiness : but you are born to trouble ; your days may be few and evil : you appear like flowers in spring : you are the objects of delight and admiration : but “ man cometh up like a flower, and is cut down, he fleeth as a shadow and continueth not, he dieth and wasteth away, he giveth up the ghost and where is he ? ” Days are determined, the number of months are with God ; he hath appointed bounds and over them you cannot pass. “ appointed unto all once to die.”

I stand on holy ground.

The subjects of this lecture are serious and awful ; big with the most important consequences, not only to all the children now present but to every child in this great world. How many souls, how many are now plunging into an eternity ? O my young friends, what shall I can I hope to prevail on any of you to attend these serious things ? they belong to you every one is equally concerned : not a child here can say, I have nothing to do with this and judgment. These bodies must return to the dust from whence they were taken and your souls to God who gave them.

“ The dust returns to dust again,
The soul, in agonies of pain,
Ascends to God, not there to dwell,
But hears her doom, and sinks to hell ! ”

Let me lead you to an open grave—there I see you weeping over a father or mother, a brother or a sister, standing by that house which is appointed for all living: I see your eyes filled with tears, and your little hearts ready to burst with grief. Shall I address you? Shall I speak in vain? shall I spend my strength for nought? O thou Eternal Spirit of God, soften every hard heart; impress every mind; and that hath ears to hear, let him hear.

“Stoop down my thoughts, that use to rise,
Converse awhile with death;
Think how a gasping mortal lies,
And pants away his breath.

“His quiv’ring lip hangs feebly down,
His pulses faint and few;
Then speechless, with a doleful groan,
He bids the world adieu.

“But O, the soul that never dies,
At once it leaves the clay;
Ye thoughts, pursue it where it flies,
And track its wond’rous way.

“Up to the courts where angels dwell,
It mounts, triumphant there;
Or devils plunge it down to hell,
In infinite despair.”

“And I saw the dead, small and great stand before God.” *First*, Death is mentioned in the words of the text. “And I saw the dead.” *What is death?* ah, my young friends, we must

experimentally know what death is : you I must die. Let us think of death : it is a serious thing to die : think what it is to be so what pain you then feel : but what is that, w compared with death ! Let us suppose the l of terrors standing before our eyes, with fatal dart in his hand ; his arm already li up ; the blow is certain, and the aim is s Our last and solemn hour is now come, and must bid a long and last farewell to all th here below. Our lips quivering—our br fails—our eyes dim, and our throats rattlin our hands and feet bedewed with a cold sv and our cheeks covered with the palene death ! What an affecting thought. This w active body becomes cold and still—these will cease to walk—these hands will no lo handle—these eyes will be closed—this to will speak no more, for every mouth wi shut—the heart will cease to beat, and the b cease to flow—the pulse stops, and the l no longer perform their office—the brea gone, to return no more, till we rise from dead. The shroud is sent for, and wra round the body—the coffin is made, and grave is dug. Nothing now remains bu carry you to your long home, and cover with dust, and leave you to be food for w and mingle with the dust with which you covered. Many little children, when they others lying in their coffins, and the gaudy i ner in which they are dressed, are pleased

the thoughts, that when they die, they shall be dressed with the same finery, and carried to the grave in the same manner. It is an awful thing to die ; death is terrible to the wicked, for they are driven away in their wickedness."

"Death ! 'tis a melancholy day,
To those who have no God ;
When the poor soul is forced away,
To seek her last abode.

At death, all your plans and schemes must be laid aside : all your joys and sorrows will be ended : you must leave all your playmates and play-things behind you : then you will hear no more sermons ; sing no more hymns ; read no more chapters ; repeat no more catechism : your place at school, at church, and at home by your own fire side, will be empty ; you will never sit there nor here any more forever. Remember, you cannot be good children after you are dead : you cannot pray to God for pardon of your sins : you cannot seek the Lord Jesus Christ for your Saviour, when you are confined in the grave. O, my dear children, think of death.

"O, now improve the hours you have,
Before the day of grace is fled ;
There's no repentance in the grave,
Nor pardon's offer'd to the dead."

What is it that makes you so much afraid of death ? It is because you are wicked. Sin makes you afraid to die, and it is sin that is the

cause of death : It is the punishment which God told our first parents Adam and Eve, would be the consequence of breaking his commands and eating the forbidden fruit. "In the day thou eatest thereof thou shalt surely die." "Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men for that all have sinned." And "as it is appointed unto all men once to die."

All men must die, young and old, rich and poor : death pays no respect to any, but visits all in their turn : to-day he takes the king from his throne ; to-morrow the beggar from the dunghill : to-day he takes the infant from the bosom of its mother ; to-morrow a lovely youth from school.

"For when he summons, then we all must go,
To endless happiness or endless woe."

Your wisdom will not save you from death : Solomon died, and so must you. Your beauty will not save you from death : Abigail died, so must you. Your strength will not save you : Sampson died, so must you. Your goodness or piety will not save you : David died, and so must you. Your sparkling eyes, your rosy cheeks, your lily hands, or handsome feet, will not save you from the pointed arrows of Death ; your gold and silver will not bribe Death nor tempt or persuade him to spare you a little longer. You know you must die ; you often feel sick and ill, and sooner or later it will end

in death. You often see funerals pass as you walk along the streets ; scarcely a day passes, but some one is carried to the grave. Let every child say—

“ There is an hour when I must die,
Nor do I know how soon 'twill come ;
How many children, young as I,
Are call'd by death to hear their doom.”

The time when, and the manner how you may die, are both unknown to you and I. Nothing is so sure as death, and nothing so uncertain as the time. You may be too old to live, but you can never be too young to die ; you should therefore live every hour, as if you were to die the next.

The Assyrian king, who spent his life in wickedness, said, when he came to die—O if I had thought I should have died as I do, I would not have lived as I did. A fine boy, above twelve years of age, set off to school at two o'clock ; he was met by a boy riding a horse ; the boy asked him to ride the horse to the stable, to which he consented : he had not been seated more than two minutes before the horse stumble and threw him ; in the fall, his thigh was broken in two places, and awful to relate, a loaded waggon passed over him at the same moment ; and after lying two hours, in the greatest agony, his soul entered the eternal world. Four French soldiers were killed in a

storm, and the fifth struck senseless, for blasphemy against God. A young man, who he was riding to hell, was killed by a fall from his horse. A young girl, who behaved improperly in the house of God, wishing she might have the small-pox, caught it and died. A man was burnt to death and died in three hours. A little boy, five years old, fell from the top of a house and was killed.

At first, people lived to a great age : Methuselah, lived nine hundred and sixty nine years and then he died. Then the life of man gradually shortened from the flood to Moses and David. And the days of our years amount to but three score years and ten. The hour of death is very uncertain. In the 12th chapter of the 2d book of Samuel, we read of the death of David's child, who was quite an infant. In the 4th chapter of the 2d Kings, we have an account of the sudden death of a little boy seven or eight years old ; and in the 5th chapter of the gospel by Mark, we read of the death of a little girl, about twelve years old. Some die in the bloom of youth at eighteen or twenty years

but there are many ways out of it. Some die a painful and others an easy death. Some there are who are called very suddenly into the eternal world. O, my dear young friends, how very important and necessary it is to be prepared to die.

In the bill of mortality for London 1802—9196 children died under the age of ten years, and in 1803—8222 under ten years of age.

“Dangers stand thick through all the ground,
To push us to the tomb,
And fierce diseases wait around,
To hurry children home.”

Thus, we find, that “it is appointed unto all once to die, but after this the judgment—For the trumpet shall sound, and the dead shall be raised incorruptible—And I saw the dead, small and great, stand before God.” By these words, we find that not only the hour of death, but *secondly*, the day of judgment is mentioned in the words of the text. From the 10th verse to the end of the chapter, we have a brief, but particular account of the proceedings of the day of judgment, that great and awful day, for which all other days were made. That there will be a day of judgment is plain, from the words of the text. This is not the only part of the word of God where the day of judgment is mentioned; I could tell you of many others, but two or three will be sufficient. “For God will bring every work into judgment

whether it be good or whether it be evil—Even a child is known by his doings, whether his work be pure and whether it be right—For we shall all stand before the judgment seat of Christ.” Yes, my young friends, the great day of his wrath will come when Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and that obey not his gospel.

If there is to be no day of judgment; if there is no account to be given, no reckoning to be made, no tribunal before which you are to be brought, why are you afraid to die? why hide your sins, as if you were ashamed of them? why tell so many stories to cover your faults and thus endeavour to escape punishment? why are you afraid of the anger of God? your own conscience condemns your conduct: your sins will certainly find you out: It is conscience that reminds you of a judgment to come: It was conscience that made Felix tremble, when Paul reasoned of righteousness, temperance, and a judgment to come. Why did the knees of Belshazzar smite one against the other, when he saw the hand writing on the wall, and was told by Daniel that he was weighed in the balance, and found wanting? It is conscience that approves of that which is right, and disapproves of that which is wrong. That silent monitor is placed by God in every bosom; attend to the voice of conscience; despise not the advice of

ciences, and never act contrary to your sciences.

Did not God judge the wickedness of man in the days of Noah, and the wicked were swept away by a flood of water? Did not God judge Sodom and Gomorrah when he poured out fire and brimstone, and destroyed the wicked people and children that were there? If God has punished some for their wickedness, you may depend on it, that he intends to punish all. Jesus Christ is appointed by God the Father, to be the Judge of the world, at the last day. He will appear in his own glory, in the glory of his Father and of his holy angels; "Every eye shall see him, and they also which pierced him—the wicked shall weep and wail because of him." A good man who had served God for thirty years, had five sons and two daughters, who, in obedience to all his advice, all his prayers and tears, were very wicked children. In January 1809, he dreamt that the day of judgment was come; he saw the Judge on his great white throne; his holy angels sat around him, and all nations were gathered before him. He and his wife were standing on the right hand of the Judge, but he could not see any of his children: I cannot bear this, he said, I must go and seek them: so he went to the left hand and found them all seven, standing together, tearing their clothes and beating their breasts and cursing the day that ever they were born: as soon as the

saw him they caught hold of him and said, O father, we will part no more : he said, my dear children, I am come to try, if possible, to get you out of this dismal situation : he took them all with him ; but when he was come within bow shot of the Judge, he thought he cast an angry look at him and said, what do thy children with thee now ? they would not take thy warning when on earth, they shall not share the crown with thee now—depart ye cursed. At these words he awoke, bathed with sweat and tears. He related his dream one sunday evening, the effect of it was, that five were converted to God, and the other two were afterwards brought to acknowledge the truth, in answer to prayer.

Thirdly. We find by the words of the text, who those are that will be judged—the small and the great : children as well as those who are grown up, must stand before God : the young and the old. There you must stand and give an account of all your bad actions, of all your evil thoughts and idle words. For you must give an account of all the deeds done in the body, both good and bad ; even the secrets of your hearts will be made known, and for every idle word you must give account to God. Awful thought ! How many bad, wicked, sinful words have you spoken.

“ And must the crimes that you have done,
Be read and published there ? ”

Be all exposed before the sun,
While men and angels hear ?”

But, says a little girl, why must we stand before God ? what will he say to us ? what actions shall we have to give an account of ? Lying, sabbath-breaking, disobedience to parents, wasting your time in idleness and mischief, and many more that I cannot now name. Some children are very sly, but these sly children do a great deal of mischief : some are very bold in sin ; but at that day they will be ashamed. Your secret sins which have been committed in the black and dark nights will be exposed. There are many sins which you have committed that are only known to God and yourselves. How many stories have you told, and then said that you were only in sport ; it was only a joke ; you did not mean what you said : many things you have said, yet it would have been far better for you to have been born dumb, than to have uttered such filthy words, and taken the name of the Lord in vain : for you must answer for all your cursing and swearing. Let those who laugh and mock at serious things, take care, for they must give an account of what they say : there will be many witnesses against you, so that you will not be able to make any excuse : your parents must be against you ; I must be a witness against you at that day, if you do not repent and seek for the pardon of your sins, before you die ; angels will witness against you

will be impartial ; he will pay no more respect to those children that are rich, than he does to those who are poor.

The consequences of the day of judgment to good children, will be delightful : It will wipe off all that disgrace and scorn and contempt that have been thrown on them by the wicked. We shall then know who loved and Jesus Christ most : And he will love them and tell them so before men, angels and devils. He will say to them, " Come ye blessed children of my father, inherit the kingdom."

But how awful will the consequences of the day of judgment be to those who know God ! wicked, ungodly children ! they will be exposed ; their secret sins will be brought to light ; they will be driven from God's tribe with a curse, and tormented in hell forever. Hear their awful and tormenting cry.

ight over the misery of wicked and careless children.

I shall *conclude* these awful and serious subjects, by a few remarks, suitable to you, my young friends, to the subject before me, and the season of the year.

1. Death may have been very near to some of you in the past year. Is it so, my young friends, does the colour of your garments shew that what I say is true? has not Death taken from you a dear companion? has he not separated from you a beloved school-fellow, one who sat near you at school, perhaps on the same bench, or in the same class? but the place is now filled by another. Is it true, that you have been deprived of a sister or a brother? have you lost a tender father or an affectionate mother? Ah, my young friends, he has also visited me the last week, and snatched from me a beloved child, before it saw the light, or breathed the breath of life. My feelings and yours are something similar. I can "weep with those who weep." Even now I see the tears starting from your eyes: O that you may be prepared to die whenever death may come.

2. I remark that you must all die. When I look into yonder grave yard, I see many hillocks, many grave stones; perhaps there may be an open one which will, ere long, be filled by a cold and lifeless body.

" And must this body die,
 ' This mortal frame decay ?
 And must these active limbs of mine,
 Lie mouldering in the clay ?

Is it an infant, a child, or a young person in the bloom of youth ? is it one who has many summers, and passed through many winters in this vale of tears ? Ah, my friends, it has been said, Xerxes wept over a vast army of 1,000,000 men, to think they all die within a hundred years. I might think you will not only die in that time, but your eternal state will be unalterably fixed for a hundred years are past and gone, and you will be happy or miserable forever.

3. Many of you, perhaps I might say, you, are unprepared to die ; I would not a thousand worlds say that you may count many years to come : long life falls to the very few of Adam's children. The remainder of your days on earth may be but few : what angel should come down from Heaven, and say to one of you little boys, or one of you little girls, that before this year expires, you must die and appear before the bar of God ! My dear children, this year is almost closed ; yet near as it is to the end, you may die ; I repeat it, before Wednesday next, an arrow from the bow of death may pierce your heart ! are you fit to die, are you sure of going to Heaven, if you should die, or do you think that you are so sinful that

ever can be admitted into that holy and happy place?

4. If you are not prepared for the hour of death, how will you be able to stand before God at the day of judgment? what a solemn, awful, doleful day it will be to thousands! I fear that you would give but a bad account of yourselves: how have you spent your time? What answer will you make, when the judge shall ask a reason for your sinful, wicked conduct in a present world?

5. Remember that "we must all appear before the judgment seat of Christ." We must all be there? the small and great must stand before God: your parents and friends, your brothers and sisters must be there. God forbid that I should be a witness against you at that day; however painful the thought may be to me now, yet it must be so, I must declare before all the world, before angels and men, that I have solemnly warned you of your danger. Your conscience tells you so at this moment: but at the day of judgment it will speak a much louder voice, and in a more unwelcome strain. 'Prepare to meet your God!' 'Flee from the wrath to come'—Jesus waits to receive you in his arms—

"And he can make a dying bed,
Feel soft as downy pillows are."

God is waiting to be gracious. Let me entreat you—let me beg of you—let me persuade

you, to seek for pardon and a new heart. If you value your own souls ; if you wish to be happy when you die ; if you wish a crown of glory and eternal joy ; think on what I have said ; think on what you have now heard. ‘ O that you were wise, that you understood these things ; O that you would consider your latter end.’

6. Adore the goodness and mercy of God, in sparing you another year. How has the year been spent ? In what manner have the months, the weeks, and the days been employed ? What have you been doing all your life time ?

“ Can you give for every day,
Some good account at last ?”

What do you think ? are not some of you weary of attending to this disagreeable and melancholy subject ? It is a serious thing to die, and very awful indeed if you are unprepared for death.

“ Oft as the bell, with solemn toll,
Speaks the departure of a soul :
Let each one ask himself, “ Am I
Prepared, should I be call’d to die ?

“ Only this frail and fleeting breath
Preserves me from the jaws of death ;
Soon as it fails, at once I’m gone,
And plunged into a world unknown.

" Then leaving all I loved below,
To God's tribunal I must go ;
Must hear the Judge pronounce my fate,
And fix my everlasting state.

" But could I bear to hear him say,
' Depart, ye cursed, far away ;
' With Satan, in the lowest hell,
' Thou art for ever doom'd to dwell.'

" Lord Jesus : help me now to flee,
And fix my hopes alone on Thee :
Apply thy blood, thy Spirit give,
Subdue my sin, and in me live.

" Then when the solemn bell I hear,
If saved from guilt, I need not fear,
Nor would the thought distressing be,
Perhaps it next may toll for me."

LECT. XIII.—*The Missionary's Farewell.*

1st JOHN ii. 18.—Little children it is the last time.

My dear young friends,

AMIDST a multitude of preparations,
and a variety of pressing engagements, I have
taken this opportunity of bidding you *farewell*.
I am now about to close my public labours

among the young, in this part of the world. In a few days, I shall sail for India, where there are thousands of children who never hear of Jesus, of God, of Heaven or hell.

“How do I pity those that dwell,
Where ignorance and darkness reigns ;
They know no Heaven, they fear no hell,
Those endless joys, those endless pains.

That I shall see you again, in this world at present uncertain ; I had taken my farewell of you once before, but God whose ways are not like ours, brought me back again, I hope to your good : yes, my dear young friends, I see there are those before me, who will have reason to bless God for my return. When I consider that since I landed the second time in this country more than a thousand children have heard of Jesus ; and that on my way and while in the city of New-York, I preached to more than three thousand different children ; I am constrained to say, that surely I have not laboured in vain, nor spent my strength in nought, God has said, that his “word shall not return unto him void, but that it shall accomplish the thing whereunto he hath sent it.”

My dear young friends, as it is the last time I hope you will be attentive ; the salvation of your souls lies very near my heart ; death is near, and before your ears hear the sound of the preacher’s voice addressing you again at this place, they may be shut, and you may

hear his instructions any more. I have read of a Missionary, who went to preach to the heathen; they were displeased, they would not listen to him, and were going to murder him; he told them how cruel and unkind it was of them, to endeavour to take away the life of a man who had them all in his heart, at the same time opening his bosom, where he had concealed a small looking-glass; the savages came, they saw their faces in the glass, they were surprised, and really thought that what he said was true; this glass was indeed the means of turning aside their hatred, and saved the life of the Missionary. Ah, my dear children, could you see my heart, could you at all times know my thoughts, you would see and think that the salvation of your souls mounts above every thought, all other things, seem to me of little importance.

Remember how I have been with you at all seasons, and have taught you publicly, and from school to school. You have heard my prayers, seen my anxiety, witnessed my tears: I have visited you when sick, instructed you when in health. Many a weary step have I walked, to tell you of Jesus and remind you of the time appointed for the monthly lecture. Yes, my young friends, I may say, that "I have not shunned to declare unto you the whole counsel of God:" Neither summer's heat, nor winter's cold, have kept me back from endeavouring to do you good; O that the Lord may

bless my feeble efforts, and the instructions be remembered and read with gratitude and pleasure.

“I pray that you may early prove,
The Spirit's power to teach ;
You cannot be too young to love,
That Jesus, whom I preach.”

I. As this is the last time, there are some important things which I hope you will consider. You have been told, that there is a God who made all things, the heavens over your heads and the earth under your feet ; the sun, moon and stars are the work of his hand ; he made the fowls of the air, the fishes of the sea, and the beasts of the field. That God created you ; he formed your bodies from the dust of the earth, and breathed into them “the breath of life.”

He requires that you should love him with all your heart, and serve him with all your strength ; that you should obey all his commands, and fear to offend him at all times ; you ought to say, and every good child will say so too—

“My heart shall be in pain to hear,
Children affront the Lord above ;
'Tis that great God whose power I fear,
That heav'nly Father whom I love.”

You are all sinners, young in years, but old in sin ; while you live in sin, you are enemies to

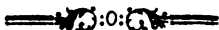
d ; you cannot go to Heaven if you die in , but be cast into hell, together with all those t forget God.

You are all in danger of eternal misery in l ; because, the wrath of God will be reveal- from Heaven against all the ungodliness and ighteousness of men : you have been warn- to flee from the wrath to come ; but you e despised the warning ; the Lord has cal- , and you have refused, he has stretched out hand, but you regarded it not, you have set ought all his counsels and would have none his reproof : the Lord also will laugh at ur calamity, and mock when your fear aeth ; when your fear cometh as a desolation, ! your destruction as a whirlwind ; when tress and anguish cometh upon you, then t shall call, but he will not answer ; you shall k the Lord early but shall not find him, be- se you hated knowledge, and did not chuse fear of the Lord.

If you, by reason of sin, are in danger of rnal misery, where will you find a refuge m the wrath of God ! he is angry with you ry day. Jesus alone can save you ; his love sinners, caused him to be made an offering sin. It is Jesus that has changed the frown- s of an angry God, into the smilings of a her's love : his blood was shed for the re- sion of sins ; his arms are open to receive , "*him that cometh unto me, saith Jesu*

“Ye angels round his throne unite,
While we before him fall ;
Ye saints assist with all your might,
To crown him Lord of all.

“Let all these children, Lord, be thine,
When saved from Satan’s thrall ;
Then we shall meet, at Jesus’ feet,
To crown him Lord of all.”



The substance of the following address was delivered at the opening of the new school house in New Fourth Street, Philadelphia.

Importance of Religious Instruction to the Rising Generation.

JOHN xxi. 15.—Feed my Lambs.

THIS is a charge of great importance, given from him who knew the worth of souls, who paid the price of their redemption in his sufferings and death. May all who are engaged in the instruction of youth, feel the importance and responsibility attached to the stations they fill. May they join their prayers with their endeavours, while, at the same time, they rely with confidence upon Him with whom is the residue of the Spirit. Let all who have the eternal interests of the children at heart, O let them remember, that the children of the present age are the hope of the age to come : that those who are yet unborn, may receive benefit from our instructions. We who are now acting our parts on the busy stage of life, are hasting to the silent chambers of the grave. Months and days are sweeping us away from those seasons of grace and times of usefulness, which we now enjoy. Let us learn activity, from him who

Lord are upon the righteous, and his ears are open unto their cry. O, taste and see that the Lord is good ; blessed is the man that trusteth in him.

III. As this is the last time, I will remind you of some duties which you ought to perform.

Obedience to parents—Children obey your parents in all things, for this is well pleasing unto the Lord. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. Love your brothers and sisters ; be kind to them all ; do all you can to assist them ; teach them, and pray for them. Pay the greatest respect to the aged ; take heed of mocking and despising grey hairs ; thou shalt rise up before the hoary head, and shalt honour the old man, saith the Lord. Remember the punishment of those children that mocked Elisha.

“ When children in their wanton play,
Served old Elisha so ;
And bade the prophet go his way,
‘ Go up thou bald head go :’

God quickly stop’d their wicked breath,
And sent two raging bears,
That tore them limb from limb to death,
With blood and groans and tears.”

Read good books, but above all, read the *holy scriptures* : read them every day : O, love *the Bible*, it is the best of all books ; follow its *directions*, make it your guide in every difficul-

make it your companion in all your travels,
 or make a voyage on the water or a journey
 and without that precious book, remember,
 the Bible is full of truth, it is excellent in
 its parts.

“Precious Book, of books the best,
 Dearest gift of God but *one*,
That surpasses all the rest,
 Gift of God’s beloved Son.”

Read it for instruction ; it contains heavenly
 wisdom ; the Bible will impress your minds,
 draw your hearts, enlighten your understand-
 ing, regulate your conduct, guide your actions,
 influence the choice of all your companions in
 life ; and it will increase your happiness here
 hereafter ; the more you read it, the more
 you will love it ; it will be your support at
 all times. O then, my dear children, do not forget
 to search the scriptures, for they show the way
 to eternal life through Jesus Christ, and bear
 witness that he is the only Saviour of sinners.

V. As this is the last time, I will mention
 the blessings which I hope you will enjoy.
 The best of all blessings, is a new heart. This
 I will give you if you ask him ; without this
 you cannot be happy ; without a new
 heart you cannot enter Heaven.

The next blessing, which I hope you will en-
 joy, is the teaching of the Holy Spirit ; if you
 receive him for your Teacher, you will be happy
 indeed.

the character and conduct of children, in order to ascertain whether they are really the lambs of Christ ; but we are not to neglect their instruction on that account. What would you think of a parent, who, having six obedient children, and one disobedient child, would neglect to feed, clothe and instruct that child, because it was disobedient and wicked ? Thus it is with children in general ; it is a lamentable truth, that they are not the lambs of Christ, yet they are to be instructed ; therefore let us not lose sight of the importance of the command here given.

Our Lord, in this charge, gives his apostle Peter a threefold charge. *First*, to feed his lambs ; and then *twice* afterwards, to feed his sheep. By this threefold command, he reminded Peter, that he was to care for the young, as well as the old ; to instruct the children, as well as their parents ; to feed his lambs as well as his sheep.

II. Let us enquire, to whom this charge is given. These words, when spoken by our Lord, were addressed to the apostle Peter ; but they are left upon record in the word of God, as a command from Christ to all his disciples, in every age of the church. The words are addressed to ministers and missionaries in particular ; we are the under-shepherds, and have the care and oversight of the flock of Christ, who is the great Shepherd and Bishop of our souls : O that our zeal and exertions may be conspicuous in

ings—you must die ; but *when*, you
 l, and if you die before you are parta-
 ne blessings I have now mentioned,
 e miserable forever.

this is the last time, there is one thing
 ist warn you of : I shall not see you
 in this world : I shall see you again in
 to comè ; I shall see you at the last
 e bar of God ; remember this ; there
 meet again. Ah, my dear children,
 e any of you at the left hand of the
 hall I see any of the children that have
 these lectures, or heard the instruc-
 you have heard, I say, shall I see any
 iven down to hell ? shall I hear the
 ounounce that awful sentence “depart
 ye cursed into everlasting fire, prepar-
 e devil and his angels ? O painful
 God forbid that any of you should
 in careless and wicked, and at that
 omed to eternal misery. Let it not
 the Lord while he may be found ;
 the wrath to come ; pray for a new
 l the pardon of your sins : Remember
 must all stand before the judgment
 rist ; there you must give an account
 eds done in the body. O, that I may
 at the right hand of the Judge ; that
 cet you with joy in Heaven above.
 er, that eternal misery will be the por-
 icked children.

T

And now, my dear children, *farewell*. May you fare well now, while you are young. God hath said, Say ye to the righteous, that it shall be well with him ; for they eat the fruit of their doings. Woe unto the wicked ; it shall be ill with him, the reward of his hands shall be given him : may you fare well when on your knees at a throne of grace : may you fare well when you read the holy scriptures : may you fare well when you are laid on a bed of affliction ; when pain and anguish come upon you, then may God support you, may you find comfort in trusting to his promises and relying on his mercy : may his arms support you while walking though the dark valley of the shadow of death ; then may you fear no evil ; may it be well with you at your dying hour ; O that you may leave the world with joy, and enter on that glorious felicity above in a triumphant manner : may it be well with you at the day of judgment, when you stand before the great white throne ; O that it may be well with you, and may you hear the Judge of all say, " Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world ;" then shall you receive a harp of gold and a crown of glory, which shall be the reward of all that serve God and love his Son Jesus ; there you will be forever before the throne of God, and dwell in his presence, where there is fullness of joy, and at his right hand, where there are pleasures forevermore.

It has been suggested to me, by a pious friend, to appoint a certain day in every year, for you to think of the instructions that you have heard, and to pray for the little children in India. In order that you may remember, I shall, on the **FIRST DAY OF MAY**, in every year, set apart some portion of that day to think of, and pray to God for the little children in America, and for you who have attended these monthly lectures in particular ; then will I plead with God, that he may bless you, and cause his face to shine upon you, and that he will enable you to remember the instructions that you have heard ; and I hope you will, on that day, pray for me, that I may be made useful to the dear children in that part of the world. It may not be amiss for you, on that day, to read this Farewell Address, it will help to put you in remembrance of what you have heard. I will now repeat the texts of the different lectures.

So teach us to number our days, that we may apply our hearts unto wisdom.—*Psalm xc. 12.*
—*Lect. I. page 17.*

And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : If thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever.—*1 Chron. xxviii. 9.*—*Lect. II. page 30.*

And now little children, abide in him (Christ) that when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 *John* ii. 28.—*Lect. III. page 44.*

There is a Friend that sticketh closer than a brother.—*Proverbs* xviii. 24.—*Lect. IV. page 62.*

And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.—*Luke* ii. 46.—*Lect. V. page 79.*

Lord teach us to pray.—*Luke* xi. 1.—*Lect. VI. page 96.*

Search the Scriptures.—*John* v. 39.—*Lect. VII. page 112.*

My son, if sinners entice thee, consent thou not.—*Proverbs* i. 10.—*Lect. VIII. page 127.*

Children, obey your parents in all things; for this is well pleasing unto the Lord.—*Coloss.* iii. 20.—*Lect. IX. page 141.*

Even a child is known by his doings, whether his work be pure, and whether it be right.—*Proverbs* xx. 11.—*Lect. X. page 156.*

For the end of these things is death.—*Romans* vi. 21.—*Lect. XI. page 171.*

And I saw the dead, small and great, stand before God.—*Revelations* xx. 12.—*Lect. XII. page 186.*

Little children, it is the last time.—1 *John*
 ii. 18.—*Lect. XIII. page 205.*

And now, my dear children, once more I bid
 you *Farewell*—when we meet again, may it
 be in Heaven ; may God be your God, your
 guide even unto death ; may he be your Father
 and Friend, may Jesus be your Saviour, may
 the Holy Spirit be your Teacher, may the Bible
 be your Treasure and delight ; may Heaven
 be your eternal home, and everlasting happiness
 your endless reward.—Amen.

“ Come, children, hail the Prince of Peace,
 Obey the Saviour’s call :
 Come seek his face, and taste his grace,
 And crown him Lord of all.

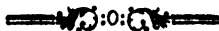
“ Ye Lambs of Christ, your tribute bring,
 Ye children, great and small ;
 Hosannas sing to Christ your King,
 O ! crown him Lord of all.

“ This Jesus will your sins forgive,
 For you he drank the gall,
 For you he died, that you might live,
 To crown him Lord of all.

“ Let ev’ry little girl and boy,
 Who dwell upon this bail,
 Their tongues employ, with songs of joy,
 And crown him Lord of all.

"Ye angels round his throne unite,
While we before him fall ;
Ye saints assist with all your might,
To crown him Lord of all.

"Let all these children, Lord, be thine,
When saved from Satan's thrall ;
Then we shall meet, at Jesus' feet,
To crown him Lord of all."



The first principles of the christian religion must be taught them, again and again ; they must have line upon line and precept upon precept, here a little and there a little : The instructions they receive must be such as their age and capacity require, and such as they can fully understand. If you wish them to love and fear God, you must tell them *who* he is and *what* he is ; that he is their Maker, that he made them, and the world and all things ; before they will love, they must first be taught how good and kind he is to them, and what he has done for them, and what he has promised in the Bible to do for them. Teach them the evil of sin, that God hates it, because he is holy. This is the design of catechisms, to teach children what they are to believe concerning God, and what duty God requires of them. We are to remember, that children are not born with Bibles in their heads, nor yet in their hearts ; and if they are not taught these truths, how should they know them ? children should be taught to speak the truth, the duty and necessity of prayer, that they must die, and if they die in sin, must be miserable. But children are taught by parents as well as ministers, and by teachers as well as parents ; schools may be compared to nurseries ; and many schools are *often* nurseries of vice ; but it should be the *duty* of teachers to hinder this all in their power, by warning the children under their care, *the* dreadful evil, and consequences of sin.

all the truths which are contained in the Bible be taught them ; as soon as they are able to understand them, tell them stories and remarkable passages from the Bible ; thus water the olive plants around your table.

Let us now attend to the *second* thing, which is to explain the manner, how they are to be fed.

1. It requires great care and attention : children learn, while young, those principles which are to be their guide and support through life, their comfort at death, and their happiness and joy in eternity : unless you pay them some degree of attention, their lessons will be full of blunders and their catechisms and hymns repeated in a careless manner. Let them learn as much as their memories and the time allowed for teaching will admit, but remember, that the truths they learn ought to be well repeated. Be careful to explain to them the meaning of what they read and learn ; because, if this is not done, they will only commit to memory a set of words, and to those words they will put their own meaning ; a parrot that is taught can answer as well ; and the children will not be any wiser than they were before.

2. It requires great tenderness and affection. Let your hearts as well as your hands be engaged in the work. It should be the study of the teacher by kindness and love to gain the affections of the children : In order to do this, *must not be too much severity, especially at first ; you ought to teach the children to*

what you say, and at the same time avoid all unnecessary reproof; when they do well they ought to be encouraged; caress them, and hold them up as examples to others: when they do ill, you must privately and tenderly tell them of their faults, and caution them against them: when these faults are repeated, notwithstanding your frequent admonitions, the child should be publicly reproofed, that others may take warning thereby.

3. It requires great forbearance and love; because the tempers and dispositions of children are so various, and their capacities so different from each other, that you will be often much tried by both: some will do as you bid them, and make great progress, these will give you pleasure; others will do the same for a time, and others will obstinately refuse to obey, and all the arguments and persuasions that you can possibly make use of, will not bring them to comply with your wishes. Here you will find the caution of the apostle extremely necessary, "Be ye angry and sin not," you will find it necessary to forbear, forget and forgive; try to overcome them with kindness, and make them sensible that you seek their best welfare. Let the same mind be in you which was in Christ Jesus.

4. It will require much patience and perseverance. It is your duty to go on amidst every trial and opposition you may meet with, either

from the world, the work, or the children : Be not dismayed at small difficulties, nor yet make mountains of mole-hills ; the children will weary your attention, their tempers will try your patience to the utmost ; the fatigue of a constant attendance, winter and summer, will be great ; the confinement will be disagreeable ; but, after all, if you consider the work in which you are engaged, you will find that it demands your constant attention and most active exertions. You must not expect to see the corn in the ear as soon as you have sown the seed, but patiently wait till the time of harvest, at the last day, when you will have many precious souls, who will appear like so many jewels to adorn your crown. The harvest may not be near, nor the effects of your instructions immediately seen ; but though slow, they will be sure and certain, and will be delightful beyond expression ; therefore, “ be not weary in well doing, for in due season you shall reap, if you faint not.”—But to *conclude*, it requires a sincere love to their souls : without this, the work will prove a burden or a task ; with it, a pleasure and delight. Remember, that the soul is infinitely valuable : endeavour to impress the minds of the children with the evil of sin—holiness of God—depravity of their hearts—the shortness of time—the certainty of death—the danger of *dying in sin*—the need of Jesus as a Saviour—*necessity of a new heart*—the final judgment and the duration of an eternity of happiness

nisery. If you have a sincere love to the souls of the children, and your hearts' desire and prayer to God for them is, that they may be saved, put up with any inconvenience rather than they shall be neglected : you will think it your duty to sacrifice self-interest and domestic comfort for their present and eternal good.

IV. Consider the advantages arising from an attention to the command in the text. And this will appear, if we only take a view of one single child, in his different stations and relations in life. Here is a child having an immortal soul formed for an endless duration ; he is growing to the years of maturity, in ignorance and vice, the servant of sin and the slave of Satan, destitute of principles to form the character and direct the conduct. Let him be taught the truths contained in the word of God ; under the divine blessing, they may change his heart, and make him wise unto salvation : one passage of sacred scripture, one verse of a hymn, one question or answer from the catechism, may strike his mind on a sudden, and preserve him from falling into some great temptation ; it may arrest his attention and restrain him from committing some great sin, which might be attended with shame and continual disgrace ; it may not only save him from ruin in a present world, but from eternal misery in the world to come. See him advance through the different stages of human life, childhood, youth, manhood and old age ; guided by the word of C

Al his actions, acting under the principles of gospel, he is preserved from those sins to which the untaught youth falls an easy prey : he denies himself, takes up his cross and follows Christ through evil and through good report : When the king of terrors approaches, he beholds him without dismay, and welcomes him as the messenger of good news ; he commits his soul into the hands of the Redeemer, leaves the world in peace, and enters into the joy of his Lord. Contrast this with the ungodly life, the awful death, and the miserable eternity of the untutored boy or girl, who spend their childhood in ignorance and sin, and their riper years in vanity and guilt.

But the benefit does not stop here ; see him united to one who " hath chosen the good part that shall never be taken away from her ;" see him surrounded with a numerous household : having experienced the pleasures of early piety and the benefit of good instructions, knowing the real advantage of true religion and the value of immortal souls, he endeavours to instruct his children, his apprentices, his men-servants and maid-servants in those things which he, when young, was taught by you ; he unites example to precept, a blessing from on high may attend him, and " others seeing his good works, will glorify his Father who is in Heaven."

The benefit will be felt in the city or neighbourhood where he resides. The inf

and example of a holy life is far greater than
 one may imagine, though not so great as we
 wish it would often prove. It may well be
 compared to a field of roses which send forth a
 fragrant smell in every direction: one good
 man is often a great restraint upon the wicked-
 ness of a whole neighbourhood; his conduct
 condemns that of the wicked, his example en-
 courages the fearful christian and the young
 disciple; he will exert his endeavours for the
 suppression of vice and immorality, and the
 support of religion and the cause of the Re-
 deemer: he is a blessing to the place where he
 resides. He is also a blessing in the church of
 God; he is daily pouring out his supplications
 at a throne of grace, for the conversion of sin-
 ners unto God, for the extension of the Redeem-
 er's kingdom, for the interests of the rising
 generation, and the welfare of the land and
 people among whom his lot may be cast. But
 he is not only a blessing to himself, to his fami-
 ly, to his neighbours, to the church of God, but
 a blessing to the world at large: here is one
 right example more, shining as a light in a
 dark and benighted world; one instructor
 more of the foolish, the ignorant and those who
 are out of the way; a teacher of babes, a feeder
 of the lambs of Jesus. He knows, by happy
 experience, the benefit of religious instruction,
 and is desirous that others may know it too.

*"Fain would he tell to all around,
 What a dear Saviour he has found."*

Such are the advantages likely to result, under the blessing of God, from the instruction of one poor child : if they are thus numerous and important from one, what will they be from many others ! The effects may not be so great in all, yet the influence of religious instructions will be felt, either more or less, in ways unknown to us. It will be a strong check against the commission of sin, and in many instances, it may lessen the load of human guilt and human misery. This duty therefore is of the greatest importance ; and next to the preaching of the gospel, claims the highest place : study to increase your own knowledge, while you are employed in teaching the children : you may not be qualified to preach, but you may be qualified to teach little children the knowledge of the truth as it is in Jesus. Pay particular attention to the manner in which you instruct them ; endeavour to gain the good will and affection of the children ; remember that you must give an account of your stewardship, be faithful to the trust reposed in you, and when the chief Shepherd shall appear, you shall receive a crown of glory, which fadeth not away. May the Lord give you understanding in all these things.—
Amen.

“ Blest is the man whose heart expands
At melting pity’s call,
And the rich blessings of whose hands
Like heav’nly manna fall.

“ Mercy descending from above,
 In softest accents pleads ;
 O ! may each tender bosom move
 When mercy intercedes.

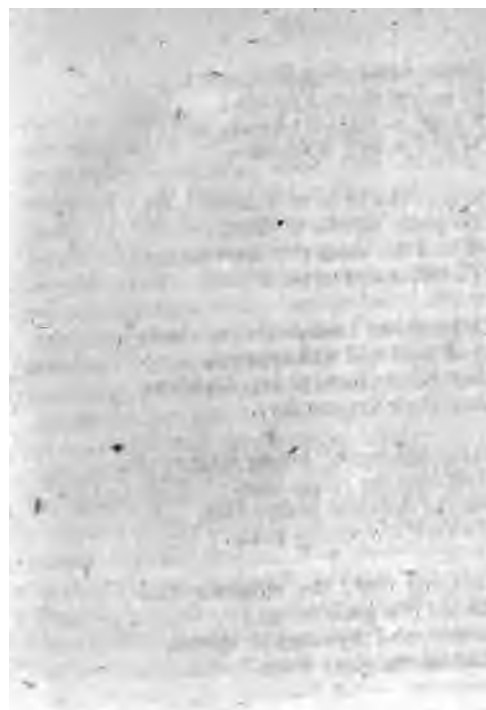
“ Be ours the bliss, in wisdom’s way
 To guide untutor’d youth,
 And lead the mind that went astray
 To virtue and to truth.

“ Children our kind protection claim,
 And God will well approve,
 When infants learn to lisp his name,
 And their Creator love.

“ Delightful work ! young souls to win,
 And turn the rising race,
 From the deceitful paths of sin,
 To seek redeeming grace.

“ Almighty *God* ! thy influence shed,
 To aid this good design :
 The honors of thy name be spread,
 And all the glory thine.”

THE END.



Subscribers' Names.

A

ANDERSON, 3	R. Avery,
Anderson,	Mrs. Avery,
erson,	Sarah Allibone,
osalom,	Achsak Appleton,
owel Abbott,	George Abb,
aster,	William M'Allister,
is,	Mr. Anderson,
ander,	Margaret Anderson,

B

own, 2	Susannah Barns,
it,	Maria Boller,
adford, 25	Harriot Brady,
ford,	Ann Borkman,
Benness,	Wm. Bonnell, 2
3,	Mary Baylis,
I. Buzby,	Samuel Brown,
Burr,	W. F. Van Beck,
adford,	Wm. Barger,
Barnhill,	Asa Bassett,
Buchanaan,	Eliza Brown,
. Brooke,	Sarah Baldwin,
Brooke,	Anna Bolton Booth,

*

B. Baldwin,
Charles J. Brown,
Mr. Belville,
Susan Barris,

Mary Bioren,
David H. Bell,
P. K. Bartleson,
Josiah T. Beach,

C

Maria Coghlan,
Lydia M'Cullough,
Edward M'Clane,
R. Clarkson,
George Chambers,
M. M'Clenagan,
Eleanor Collins,
J. Crowell,
O. Clarkson,
S. Cathcart,
Samuel S. Coggins,
John Coggins,
Robert M'Clinachan
Elizabeth Claypoole,
George Cobb,

Andrew D. Cash,
Robt. Cather,
Isabella M'Cawley,
Ann Cook,
Rebecca M'Calla,
Samuel Chapin,
Hester Curtis,
Sarah Chapman,
Catharine Cooper,
Jane M'Clurg,
Julian Coile,
Pierce Connelly,
Charles Church,
Samuel Cobb,
John Carroll,

D

Elizabeth Delamar,
S. F. Darrach,
A. J. Dallas,
R. Daugherty,
M. Dill,
A. Deamer,
James Delance,
Elizabeth Davis,
Charlotte Dungan,

Mary Davidson,
William R. Donnell,
Catharine Dannaker,
Eliza Dinmeter,
Ann Dilworth,
D. Duane.
John M'Dougall,
Charlotte Durnen,

E

Edward Ewing,

Mr. Ehringer,

F

arr,
Farrell,
rine Ferguson,
atha Fœring,
is Froubat,
Ford,
il Falkenburg,

Sarah Fox,
Maria Louisa Frank,
Sarah A. Fling,
Rebecca Fraser,
Ann Eveline Fries.
Eliza Fligg,

G

ia Gano,
es Ann Gregory,
bson,
D. Gallagher,
Gallagher,
Gudnecht,
reen,

Harriet A. Guyger,
Catharine Geyer,
Jacob Garrison,
Francis A. Gregory,
John Griffith.
Thomas L. Girlling,
2 William Griffin

H

ia Haythorn,
Holme,
Hagland,
Hindman,
rine Hamilton,
Hutchinson,
wyward,
enry,
a Heritage,
ret Hopkins,
Horner,
Iorner,
Henry,
Hopkins,
Tilburn,

Betsey O'Hara,
William Harned,
Peter H. Holme,
Eliza Henry,
Ann Hertzog,
Margaret Heblerton,
Caleb B. Henry,
Mary C. Hodgson,
Rossetter Hamilton.
Catharine Horner,
Christopher S. Henderson,
Jacob Huckel,
Richard Washington Howell,
Caleb Hughs,

J

Ann Jackson,
Eunice Jorges,
Rev. J. Joyce,
Elizabeth Jaudon,

Mary G. Jones,
Peter Jaquett.
12 John Jones,

K

Margaret Katchter,
Ann Kepple,
Mrs. M'Kay,
James Ker,

Catharine Kenderdine,
Ann King.
M. A. Kelly,

L

Phœbe Leake,
David Leake,
Robt. Lindsay, jr.
Mary Larven,
Josiah Lawrinson,
E. M'Leod,
J. Lang,
Ann Leiper,

Wm. Levering, jr.
Zelie Lewis,
Edward Lane, ,
Eliza Lane,
Amelia Lewis,
George Lentz,
Miles F. M'Lauen,
Jas. Levis, jr.

M

Francis Markoe,
Moulder Moore,
Jane Morris,
Margaret Morris,
Maria Moore,
Eliza Moore,
Hannah Martin,
M. A. Meneman,
Elizabeth Morris,
Elizabeth Musgrave,
Mr. Maybin,

25 Sarah Mitchell,
Rosanna M'Mullin,
Ann Miller,
Mary A. Mathru,
Jane Martin,
Francis Markoe, jr.
Martha C. Markoe,
Martha C. Masters,
Margaret Meeker.
Robert Morris, jr.
6 Eliza Mansel,

Mr. Mentz,	William Mason,
James Martin,	6 Eliza Meyer,
Geo. Washington Musgrave,	

N

James H. Nesmith,	Daniel D. Naglee,
Isaac Norris,	Eleanor C. Naglee.
Catharine Nanamaker,	Mary Noble,
Elizabeth Notts,	

O

Mrs. Otto,	M. Owen.
J. Owen,	

P

Miss Pritchett,	2 E. Peace,
Hannah Payton,	Elizabeth Pettit,
Lydia Park,	Catharine Passmore,
Daniel Park,	Robt. Patton,
Catharine Pettit,	Isaac Pettit,
R. Pickering,	Mary Patton.
Eliza Dunphy Peroteau,	Rachel Pluright,
Thos. Dunphy Peroteau,	Elizabeth Pluright,
Ann Dunphy Peroteau,	B. Peroteau,
Peter Van Pelt,	6 Loxley J. Rhees,

R

Ann Reynolds,	Wm. B. Royal,
Mary H. Roberts,	Thos. Rawling,
Mn. M ^r Ray,	H. Regnault,
T. Ralston,	Hester Richardson,
Caroline Regnault,	Matilda Rodgers,
George Roberts,	Mary E. Reford,
Jane Rice,	Charles Robinet.

Mr. Rorer,
Josiah Randall,
Wm. Roberts,

Hannah Randall,
Sarah Ralston,

S

Rev. Dr. Staughton,	3	E. M. Stephenson,	
Mr. Shuffletottom,	4	Leonora Staughton,	
Mr. Smith,		James Staughton,	
School Committee, new	}	Elizabeth Staughton,	
Fourth-street		6	Mr. Smith,
Elizabeth Searle,		Maria W. Shade,	
Mary Buzby Shell,		Samuel Sparks,	
John P. Schott,		Robert Smith,	
Catharine Shanklin,		John Stille,	
Margaretta Smith,		Henry P. Shaw,	
Miss Sanders,	6	M. Smith,	
— Sendos,		J. Smith,	
Marian Sanders,	2	Elizabeth Sparhawk,	
Mary G. Shippen,		Caroline Stevenson,	
Mary Sist,		William Super,	
Margaret J. Smith,		Anthony M. Snyder,	
Helen Summers,		Jane Sellers,	
Mary Ann Sharp,		William Sheed,	
A. Smyth,		Susan Smith,	
E. Sturgis,		Caroline Stevens,	
Hetty Smith,		Wm. Stratton,	
Sarah B. Shober,		Susan Sherrer.	

T

Thomas Taggert,
Mrs. Tod,
Rebecca Trotter,
Eliza Toland,
Lucretia Thomas,
Whitton Thackara,

Andrew K. Tilly,
George Taber,
Elizabeth Turner,
Catharine Turner.
John Turner,

Eliza Turner,
Catharine Taggert,
Charles Turner,
Thomas Taylor,
Benjamin Taylor,

2 Othniel Taylor,
Mary Taylor,
George Tryon,
Lewis Taylor,

V

Christianna Vanneman, Eliza Vanneman.

W

Rev. Wm. Woodbridge,	3	Catharine Whetherty,
Mrs. Watson,		Jane White,
Rev. J. P. Wilson,	2	Mary Walker,
James Wilson,		R. P. Wilson,
C. Whitehead,		Elizabeth Whitehead,
Eliza Walker,		Jane A. Wisdom,
Lydia Winslow,		John Williamson,
Robert Woodruff,		Kitty Whitmon,
Elizabeth Walker,		Judey Westfall,
Thos. Winnemore,		Joseph Warren,
E. White,		Elizabeth Weir.
Elizabeth Whiteman,		Benj. & Sam'l Wile,
Lydia L. White,		Samuel Woodward,
William K. White,		Julian Wolbert,
T. Watson,		Jacob Warner,
Leopold Wikoff,		Jane Cooper White.

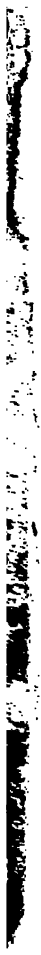
Y

Eleanor Young,

NEW CASTLE, (Del.)

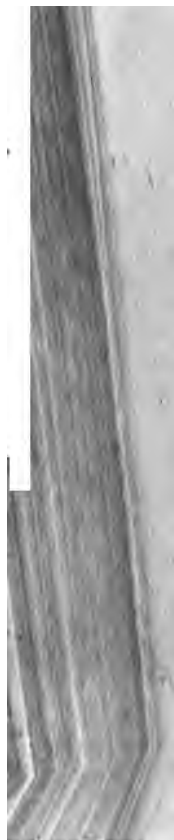
Sally M^cCallmont,
 Sally L. Thomas,
 Sophia Booth,
 Elizabeth Booth,
 Rebecca Fish,
 Jane Janvier,
 Olivia Wiley,
 Mary Alexander,
 Elizabeth Turner,
 Elizabeth Eves,
 Elizabeth R. Blaney,
 Sally Ann Thompson,
 Sally Ann Clarke,
 Eliza Jane Jackson,
 Ann Caldwell Dushane,
 Mary G. Perkins,
 Margaret Stone,
 Mary Ann Barr,
 Eliza Harvey,
 Susan Caldwell,
 Mary D. Bird,

Isabella M^cCollom,
 Mary Jane M^cCullough,
 Maria Louisa M^cCullough,
 Mary Bond,
 Mary Goldsborough,
 Martha M^cCallmont,
 Margaret Janvier,
 Margaret Colesbury,
 Margaret Duncan,
 Elizabeth Newlin,
 Susan C. Shaw,
 Eliza Bird,
 Rebecca Williams,
 John Read,
 James Riddle,
 William Booth,
 Lankford Heron,
 Jeremiah Bowman,
 Robert M^cCrery Barr,
 John Carson,











44





**his book is under no circumstances to be
taken from the Building**

[illegible]

JAN 25 1923